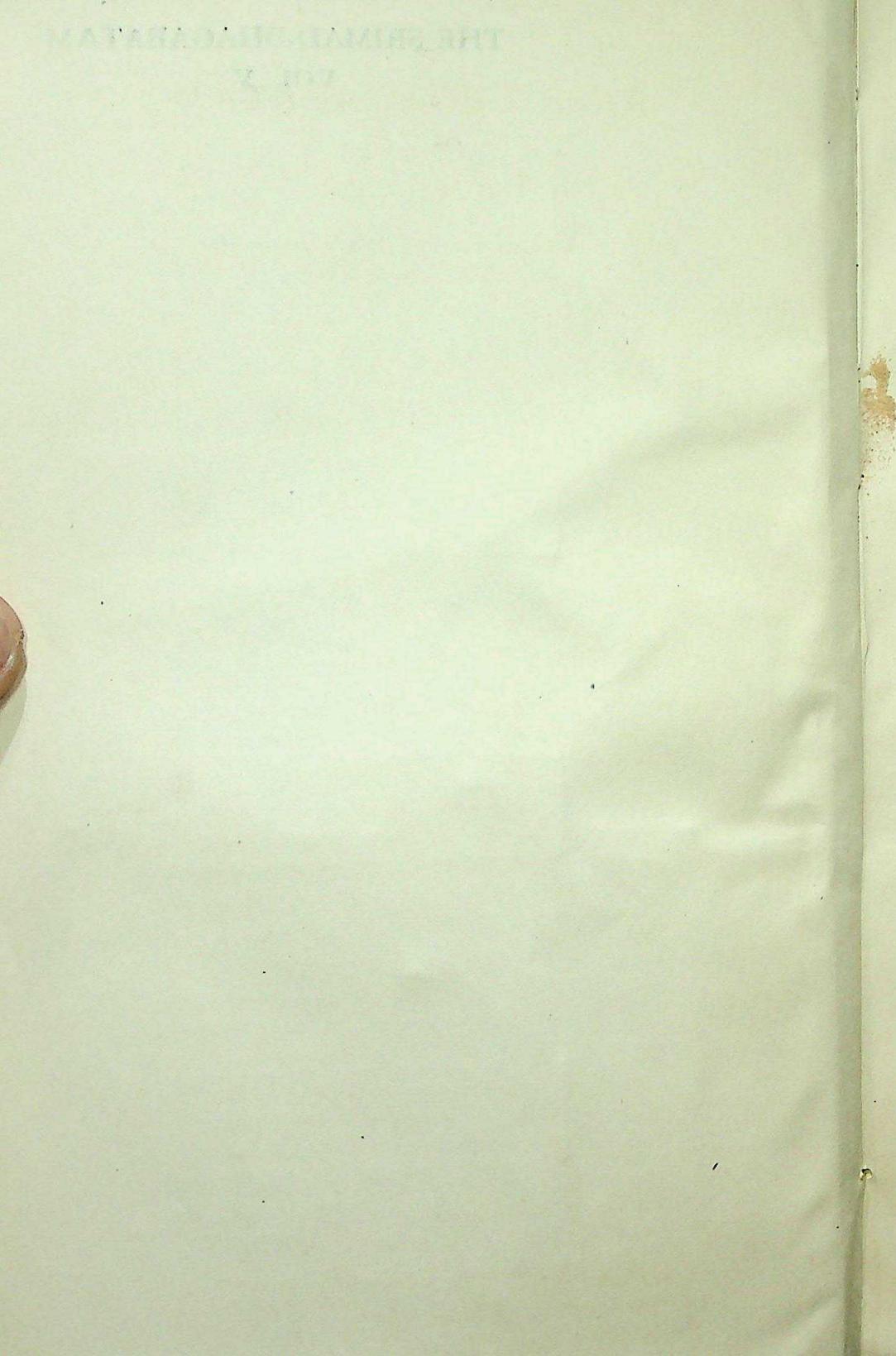


**THE SRIMAD-
BHAGABATAM**

VOL. V

J. M. SANYAL

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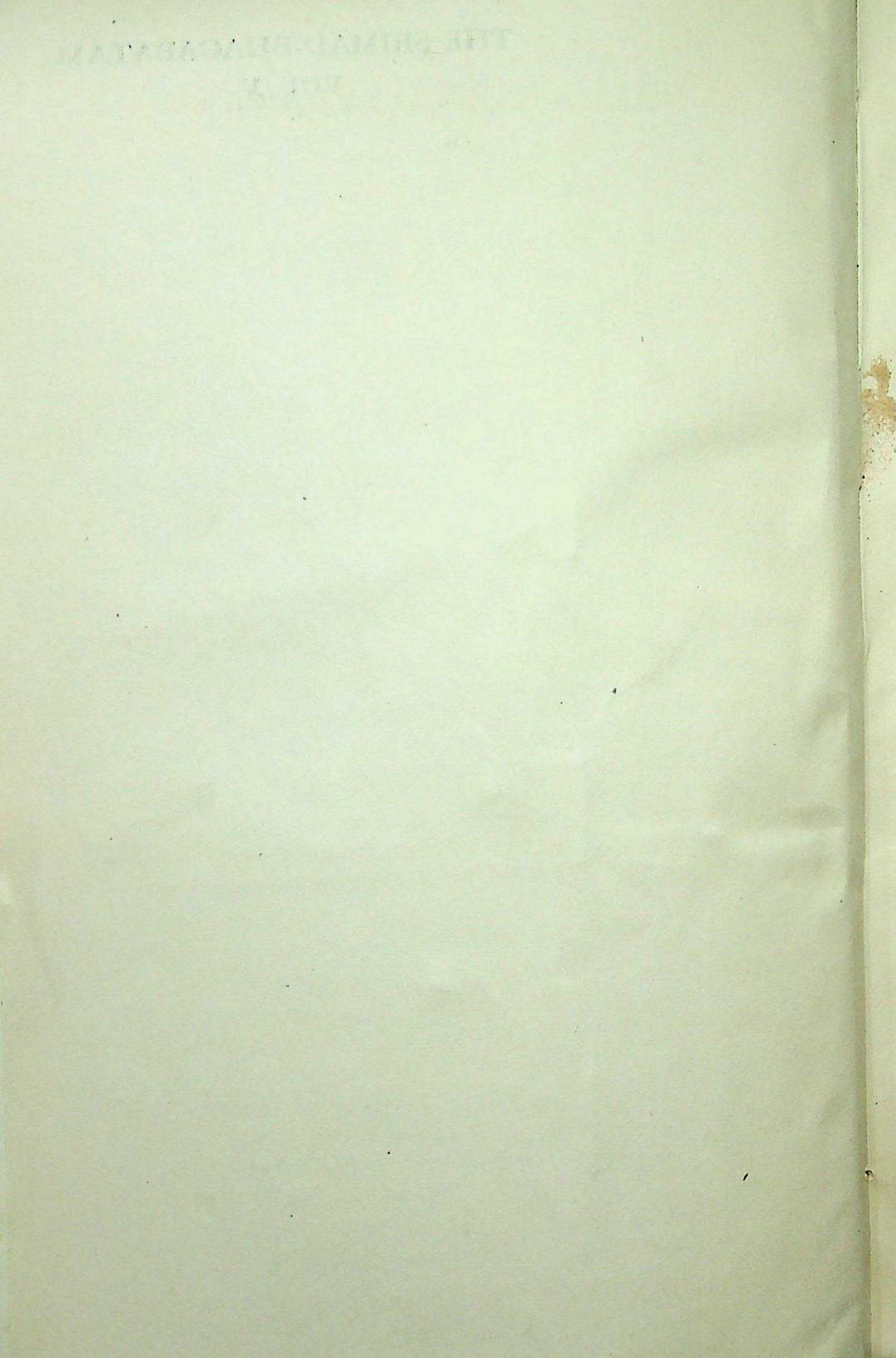
THE
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KRISHNA-DWAIPAYANA VYASA

Translated into English Prose from the
original Sanskrit text.

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CHAPTER LXII

ANIRUDDHA WAS BOUND UP BY BANA.

The auspicious Sukadeva said :—O king ! Bana was the foremost of the one hundred sons of the high-souled Vali. This Bana had one thousand arms. By a dancing feat of his one thousand arms, Bana pleased Divine Siva. Thereupon, Siva, the Divine Lord of all creatures, worthy of being resorted to and fond of his votaries, was satisfied with Bana who then begged a boon from the Lord of Tripura. Once on a time, touching the Lord's lotus feet with his coronet which was as lustrous as the sun, Bana being elated with his prowess, addressed Girisha who was stationed near him :

Bana said :—“O Mahadeva ! I bow down unto thee who art the preceptor of the people and their Isvara. Thou art like the Kalpa tree fulfilling the desires of those people whose desires are not satisfied. The thousand arms that thou hast granted me, form a burden unto me, because except thee in the three worlds who is there equal to me in prowess ? I feel inclined to fight with the elephants of the quarters with these my hands whereon I feel itching of strength. O thou Prime One ! when I move on crushing down the mountains, the elephants of the cardinal quarters being terrified take to their heels.” (1—7).

On hearing the aforesaid address of Bana, Lord Siva being enraged replied saying :—“O thou foolish wight ! when an encounter shall take place between thee and one like me, then thy flag-staff (representing invincible dignity) shall be broken down and thou shalt be humiliated.”

O king ! on being so replied to by the Divine Lord Siva,—the vicious-minded Bana entered delightedly in his own abode, awaiting for fulfilment of the behest of Girisha in destruction of his own energy. This Bana had a beautiful daughter named Usha. This princess Usha used to enjoy amorous sport in dream with Aniruddha, the grandson of Sri Krishna, whom she had never seen nor heard of. Sometimes while asleep in the midst of her friends, on beholding Aniruddha in her dream, she used to exclaim, ‘Where art thou

my lord ?" and then on seeing them she used to be greatly ashamed.

O king ! there was a minister of the king Bana, who was known as Kushmanda. This minister Kushmanda had a daughter named Chitralekha. This Chitralekha was one of the friends and companions of the princess Usha. One day being stricken with curiosity, Chitralekha asked of Princess Usha saying :—

"O princess ! thou art not married as yet. O thou having beautiful eye-brows ! I do not exactly perceive, whom dost thou want, and also what is thy desire."

Thereupon Princess Usha said :—"Dear friend ! I have seen in dream one young man of dark-blue hue, lotus-eyed, clad in yellow raiment, having long arms, captivating unto the females. I want him as my lord. Making me drink of the nectar of his lips, where has he gone leaving me here, who am sunk in the ocean of grief ?" (8—15).

Chitralekha said :—"I shall remove this thy grief. Do thou tell me definitely who has stolen thy mind. I shall bring him before you, if he exists in the three worlds."

Saying this Chitralekha painted on the canvas the figures of the celestials, Gandharvas, Siddhas, Charanas, Pannagas, Daityas, Vidyadharas, Yakshas and men. Amongst men she (Chitralekha) painted Sura, Vasudeva, Rama, Krishna and Pradyumna of the Vrishni race. Beholding Pradyumna Usha became ashamed. Then also seeing the portrait of Aniruddha Usha exclaimed in joy saying :—"This is he ! This is he !"

O great king ! then knowing him to be the grand-son of Lord Krishna, and ascending the welkin by her illusive energy, Chitralekha conversant with Yoga, proceeded towards Dwaraka, the city protected by Sri Krishna. Chitralekha took Aniruddha who was lying there asleep on a bedstead, and showed him to her friend in Sonitpura.

Then beholding that beautiful bridegroom Usha with a delighted face kept Aniruddha in her own room which no man could see, and there she passed time in enjoyment of amorous sport with that son of Pradyumna. Then having his senses out of his control by the increase of love of Usha,

he adored her with precious raiments, garlands, perfumes, incense, lamps, seats, drinks, food and sweet words. There, having been so worshipped secretly in the room of Usha, Aniruddha could not perceive exactly how many days had till then elapsed.

Thereupon, the guards appointed to watch the palace of the princess, marked the signs on the person of the princess. The signs of youthful enjoyment were not to be kept hidden and from these signs the guards thought that the highly devotional princess must then have deviated from her strict vows of virgin-hood and must have secretly been enjoyed by some hero. Then being certain about this their conjecture,—the guards went to the king and reported the affair unto him as follows :—

The guards said :—"O king ! we apprehend that the misconduct of thy daughter (Princess Usha) has polluted thy unsoiled race. O lord of men ! we are at a loss to understand, how thy daughter, who is confined in the palace and is being so constantly and vigilantly watched by us and whom no males can have access to, has contracted such a vice." (16—27).

The auspicious Sukadeva said :—O king Parikshit ! on hearing of the sinful conduct of his daughter, the king Bana was greatly pained at heart. The king thereupon speedily went to the abode of his daughter. On his arrival at his daughter's abode, the king found there the foremost of Yadus, Aniruddha. He was son of *Kama* (the god of love in the form of Pradyumna, the son of Sri Krishna), of dark-blue hue, clad in yellow raiment, lotus-eyed, long-armed, and his countenance was shining with curly locks, resplendent ear-rings and smiling looks. He was endowed with all auspicious marks and was found out by king Bana while playing at dice with princess Usha. By the touch of the limbs of his beloved one (Princess Usha), the garland of Basanta-Mallika which was dangling round Prince Aniruddha's neck was besmeared with the Kumkuma of her breast.

Then, beholding king Bana enter there in company with an army of soldiers, the hero Aniruddha uplifted the *Parigha* (an weapon of that name) made of a particular kind of iron,

like unto god of Death holding his mace for the purpose of destruction. Like unto a king of the herd of boars slaying the dogs, Prince Aniruddha then slew the soldiers of king Bana surrounding him. Thus having been struck on the hand, head and heart, the soldiers of the king Bana died in great number and those surviving fled away out of their respective habitations.

On seeing such an encounter, king Bana, the powerful son of the celebrated king Vali, was highly enraged. He himself then approached the hero Aniruddha, the slayer of his soldiers, and bound the prince with the noose of serpents. The news of such bondage of her beloved lord reached princess Usha duly, and she became worn out with grief and with tearful eyes she began to cry aloud. (28—33).

CHAPTER LXIII

SRI KRISHNA'S VICTORY IN ENCOUNTER WITH KING BANA.

The auspicious Sukadeva said :—O thou foremost of the Bharata-race ! not finding Aniruddha and bewailing separation from him, his beloved relations and friends had spent four years. Thereafter, on hearing from the Divine sage Narada, of the bondage of Aniruddha, the Vrishnis, the chief of whom was Sri Krishna, arrived at Sonitpura, the capital city of king Bana. On their arrival there Pradyumna, Yuyudhana, Gada, Shamba, Sarana, Nanda, Upananda, and other followers of Balarama and Krishna and the leading other heroes of the Satvata race, with twelve *Akshauhinis* of soldiers, spreading on all sides, besieged the Capital City of king Bana. Having so besieged the city, the soldiers began to break down the houses, gardens, walls, palaces and cow-sheds.

On seeing such destruction and siege, king Bana was worked up with anger. That powerful king then issued out of his palace manned with an army of equal numerical strength, the Divine Rudra (Siva), ascending his celebrated Bull, and in company with his follower Nandi and encircled by his son and the ghosts and goblins, came there to fight with Balarama and Krishna on behalf of king Bana. Thus

arose there a tremendous and wonderful hostility, the narration of which makes one's hair stand erect. Sri Krishna fought terribly with Sankara, Pradyumna with Kartikeya, Kumbhanda and Kupakarna fought with Balarama, Shamba with king Bana's son, and Satyaki with king Bana himself. (1-8).

The lord of the celestials, Brahma and the other divinities, the celestial ascetics, the Siddhas, Charanas, Gandharvas, Apsaras, and Yakshas, all ascending their respective cars, came there to witness that wonderful encounter.

Thereupon, with his Sranga bow and sharp arrows, Sri Krishna began to destroy the followers of Sankara, which consisted of the ghosts, the Pramathas, Guhyakas, Dakinis, Jatudhanas, Betalas, Binayakas, Bhutas, Matriks, Pisachas, Kumbhardas, and Brahma Rakshashas. The Divine Rudra, too, which the celebrated *Pinaka* (his weapon of that name) in his hand, discharged various powerful weapons thwarting the Sranga bow. Sri Krishna, too, with his Sranga bow baffled the equally contending other weapons. He discharged Brahma weapon at Brahma, the mountain weapon at the wind, the Parjanya at the Agneya and the Narayana weapon at Pasupata.

Then having created bewilderment in the minds of Mahadeva by his Jrimbha weapon, Sri Krishna with maces, clubs and shafts slew the army of king Bana. On the other side, having been assailed by the shafts of Pradyumna and profusely bleeding all over his body, ascending his carrier peacock, Kartikeya fled away from the field of battle. (9-15).

Being assailed by the mace, Kumbharda and Kupakarna fell down; their army, their lords having been slain, fled away on all sides. Beholding his own army so shattered, leaving off Satyaki in anger, the car-warrior Bana proceeded towards Sri Krishna to fight with him. Thereupon drawing at the same time five hundred bows, king Bana discharged at each of them two arrows irrepressible in fight. Lord Sri Krishna sundered all of them at once and then destroyed the chariot of king Bana, as also killed his charioteer and steeds, and blew his conch.

In the meantime, being nude and with dishevelled hair

king Bana's mother Kotari by name stood before Sri Krishna for the protection of her son's life. Then Krishna, the elder brother of Gada, turned his face, so that he might not see a nude woman. King Bana, too, with his car broken and bow snapped, entered his city. The ghosts having all fled, the two fevers, Trisira and Tripata, began to fight. Thereupon beholding the fevers of Siva, the Deity Narayana created Sheeta fever. Thereupon the fevers of Maheswara and Vishnu began to fight with each other. Being assailed by the powers of Vaishnava fever while fighting and not finding any place where he might be safe, the Maheswara fever, with terrified mind and folded palms, began to eulogise Hrishi-kesha for protection. (16—24).

The fever created by Maheswara said :—"Salutation unto thee, who art Great God of unlimited prowess, the soul of all, the true knowledge, the cause of the creation, preservation and the destruction of the universe, and identical with Parama Brahma as said in the Vedas and with quietitude. Time, Destiny, creatures, nature, the subtle creation, Prakriti, vital berths, soul, the eleven senses, the body and the seed, are all, O lord, the emanation of thy illusive energy—but thou art thyself shorn of Maya. So salutation unto thee who art resident in what stands in the way of Maya. Assuming various forms by thy sportive energy thou art protecting the deities, from the impious, who constitute the bridge of the people. Thou art slaying the envious Daityas who follow the wrong ways. This thy birth is for relieving the Earth from her burden. I have been assailed by thy energy in the shape of very cold and irrepressible fever. So long as men, being bound by hope, do not serve the end of thy lotus-feet.—they suffer this agony."

Thereupon the auspicious Lord said :—"O Trisira Fever ! I have been propitiated with thee. May thou be relieved from the fear of my created fever. Even from now onward whoever shall recollect this conversation between us, shall not be afraid of thee."

Having been thus spoken to by the auspicious Lord Achyuta, and bowing unto him, the Maheswara fever went away. (25—30).

The auspicious Sukadeva said :— O king ! on the other hand king Bana, too, ascending his chariot, came there to fight with Janardana (Krishna). Thereupon, beholding various weapons with this thousand arms, the king Bana discharged various shafts at the holder of discus (Sudarsana). Lord Krishna with his discus sharp as a razor, lopped off for ever like unto branches of a tree, his one thousand arms, which were again and again discharging various weapons. All his arms having thus been sundered, the lord Bhava, always kind to his votaries, came there and hymned the holder of the discus (Krishna).

The auspicious Rudra said :— “O Brahman ! thou art the great effulgence. Thou dost live secretly in the Vedas identical with speech. The pure-minded ascetics behold thee as the sky. The welkin is thy navel, the fire is thy mouth, the water is thy seminal fluid, the heaven is thy head, the quarters are thy eyes, the earth is thy feet, the moon is thy mind, the sun is thy belly, Indra and the other Lokapalas are thy arms, the *Oshadhis* are thy down, the clouds are the hair. Brahma is thy intellect, Prajayati is thy organ of generation, and virtue is thy heart. People imagine thee to be such a Universal Purusha. O thou undecaying One ! this thy incarnation is for the prosperity of the world and protection of virtue. We are all Lokapalas. Being protected by thee we are governing the Seven worlds. (31-36).

“O thou auspicious One ! Thou art One, the Prime Purusha, without one, the self-manifest knowledge, the cause of the world. For bringing all objects in relief, thou dost, by the illusive energy, appear as changed. O thou Great One, thou art self-effulgent. As the sun being clouded, makes the cloud, when transferred to another post, manifest, so thou dost, enveloped with qualities, bring the qualities of goodness and those endued with them into relief. Being possessed by thy illusive energy, the creatures in consequence of their attachment for children, wives, and homes, sink in the ocean of grief, the species of the celestials and men.

“O lord ! that self-cheat, who having obtained this human body conferred by thee does not adore thy lotus feet in consequence of his not being able to control his senses, is always assailed with grief. The person, who out of his love for objects

of senses, renounces the beloved lord identical with his soul, is deemed to be drinking poison instead of ambrosia.

"O lord ! we all, myself, the other deities, the other ascetics, and other pure-minded creatures shall, with great care, seek refuge unto the most beloved lord, the great soul. We adore thee, O God, who art at the root of the creation, preservation and destruction of the universe, who art of quiescent nature and identical with peace. The originator of intellect as the soul of all, shorn of the distinctions of equality and inequality, the stay of the Universe and its creatures for being released from the bondage of the world. O God ! this king Bana is my devoted votary and I have promised him protection. Do thou, therefore, be propitiated with me and him as well, as thou wert with Vali, the king of Daityas."

(37-45).

Thereupon the auspicious Lord said :—"O thou Divine One ! I shall accomplish thy desired-for object as prayed for by thee. What thou hast instituted shall be recognised as pious. The king Bana is not to be slain by me, as he is the son of the Daitya king Vali who was foremost of my votaries. Besides I had also conferred upon Prahlada the boon that none in his family shall be slain by me. It is only to humiliate his pride that I have sundered his thousand arms, and to relieve the Earth of her burden, I have taken away his strength. He hath still four arms remaining. He shall not be subject to decrepitude. He shall be foremost of thy followers, and he shall have fear from none."

Having thus obtained protection and having bowed down unto Krishna with his head, the Asura-king Bana brought before him Aniruddha in the same chariot with his daughter Usha. Being clad in excellent raiment, adorned with shining ornaments, encircled by an Akshouhini of soldiers, Krishna departed with Aniruddha and Usha placed before them, after having obtained permission of Mahadeva. In due course they returned to and entered into their beautiful and well-adorned city Dwaraka having its highways then decorated with charming flags. Then advancing a little the citizens, the friends, and the twice-born ones, performed immediately auspicious ceremonies by sounding conches and Anakadundubhi. Whoever shall, after rising in the morning, recollect this encounter of Lord Sri Krishna with Sankara and his votary king Bana, shall never meet with discomfiture.

(46-52).

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CHAPTER LXIV

THE STORY OF KING NRIGA

The auspicious Sukadeva said :—O king ! Once on a time, Shamba, Pradyumna, Charubhanu, Gada and other princes went out for sport into a garden. After sporting there for a very long time, they were stricken with thirst. While searching for water, they espied a well whlch was devoid of water and in which a wonderful animal was living. Beholding there a mountain-like lizard, they were verily surprised and feeling compassionate they attempted to release that lizard from that dried-up well. Binding it with ropes of leather and thread, the princes could not get it out and then with curiosity they communicated this news unto Sri Krishna.

Thereupon, coming there, the lotus-eyed Divine Protector of the universe took it up easily with his left hand. Having thus been touched upon by the auspicious Deity, it at once cast off its lizard form and assumed the form of a celestial being, having splendour of burning gold. He wore wonderful ornaments, best of raiments and garland. Although informed of his true account, Mukunda with a view to inform the other people asked that wonderful stranger, saying :—

The auspicious Lord Mukunda said :—"O thou great one ! who art thou assuming such a most beautiful form ? Although I consider thee to be the foremost of the celestials, O thou auspicious one ! by what action wert thou doomed to such an unfit and uncouth condition : I wish to know all aboute it. If it is fit for being recounted, do thou be pleased to speak it out fully without hiding anything." (1-8).

The auspicious Sukadeva said :—O king, having been thus enquired of by Sri Krishna, the god of delight personified, and bowing down unto Madhava with his coronet, effulgent like the sun, the king Nrige, who was a few minutes ago a lizard, addressed the Lord as follows :—

The auspicious king Nrige said :—"O Lord ! I am one of the foremost of kings of the Ikshaku race. My name is Nrige.

Perhaps, while hearing the names of liberal men, my name must have occasionally touched thy ears.

"O Lord ! what is there unknown unto thee ? Who else art the witness of the souls of all creatures, and whose vision save thine is always unobstructed by the influence of *Kala* (Time) ? Still, commanded by thee as I am, I shall recount unto thee my life-history.

"O Lord ! I have given away kine numbering sands of the earth, the stars of the sky, and the showers of rain. They had all profuse milk, were gifted with beauty and accomplishments. These cows had golden horns, silver-hoofs. They were accompanied by their respective calves, and these kine were adorned with cloths and ornaments. These cows were procured by me piously. They were all young, and endowed with the characteristic and accomplished, having many relations, good conduct, asceticism, performing actions laid down in *Srutis* (Vedas), conversant with the Vedas liberal-minded and youthful. I have also given away kine, earth, gold, conveyance, horses, elephants, daughters with female servants, sesamum, clothes, ornaments, houses. I have performed many sacrifices and supplied beds, and excavated tanks, wells and ponds. I have been passing my days in this way. (9—15)

Once it so happened that a cow belonging to a leading Brahmana, while wandering by chance came to the fold of my kine. Not knowing this, I gave away that very cow as mine unto another Brahmana. While the latter was taking it away, the real owner of the cow, another Brahmana, saw it and said :—"This cow belongs to me." Then the Brahmana who got the cow from me said, "The king Nriga has conferred this cow upon me, and, therefore, it belongs to me."

Thus quarreling with each other for their respective self-interest, the Brahmana who took it from me called me the giver of the cow, while the other Brahmana (who was the real owner of the cow) called me a thief. On hearing this, I was stricken with great anxiety. While virtue was thus in peril, I begged of both of those Brahmanas, saying :—"O Brahmana ! do ye give me this cow and I shall in return give you one lakh of excellent cows. Do ye show this favour to

me, your servant, who did not know this, and save me from impiety, who am fallen in the hell of untruth."

Then the owner of the cow went away saying, "I do not wish to have any of the king's cows." The Brahmana, too, went away saying :—"I do not wish to accept any other cow, not even ten thousand such."

After a few days thereafter, when the time of my death came, the emissaries of *Yama* (the god of death) took me to the abode of *Yama*, and there the god of death asked me saying :—"O thou king Nriga ! whether shalt thou suffer thy sin first or shalt thou enjoy the fruits of thy virtue first ? I see that the excellent region that one obtains as virtue of gifts hath no end."

Thereupon, I replied unto him saying :—"O thou god of Death, I shall first of all suffer for my sinful deed." Then the god of Death said, "Be thou fallen then." O thou Lord of the Universe ! immediately I found myself transformed as a lizard. (16—24)

"O Kesava ! thou art Brahmanyadeva. So this remembrance of thy servant ever wishing to behold thee, has not been spoilt even now. Why hast thou come within my view, who art the Great soul, whom the yogins meditate upon in their minds by the eyes of Upanishad. Thou art the Adhokshaja. Thou dost appear in his view who is released from the fetters of the world. It is for this that thou hast come before me who am blinded with the sorrow of being a lizard. O thou god of gods ! O thou Lord of the Universe ! O Narayana ! O Achyuta ! O Govinda ! O thou foremost of all Male Beings ! O Hrishikesha ! O thou illustrious Deity ! O thou undecaying one ! O Lord ! O Krishna ! do thou be graciously disposed to permit me to repair to the region of the celestials, and that, wherever I may remain, may my mind be unflinchingly attached to thy lotus-feet. Salutation unto thee who art the Prime cause, who art Brahmanyadeva, of endless energy, Vasudeva, the Lord of Asceticism ; Krishna." (25-29)

The auspicious Sukadeva said :—O king ! after saying as above, Nriga circumbulated Sri Krishna and bowed down unto him touching his lotus-feet with his head. Then

obtaining Sri Krishna's permission, and ascending a car he (king Nriga) repaired to the celestial region before the eyes of all who were present there.

Thereupon, having instructed the Princes, the virtuous-souled Devaki's son, Brahmadyadeva, Sri Krishna said to his relatives as follows :—

The auspicious Lord Sri Krishna said :—"If any one, despite his being powerful like the fire, eats even a little portion of a Brahmana's wrath, then it becomes irrepressible for him. I do not consider *Halahala* (poison of snakes) as venom in the true sense, because there is remedy for it. Rather, I consider a Brahmana's curse as real poison which has never any antidote in the three worlds. Poison destroys him only who drinks it, and is counter-acted like unto fire by water. But the forest fire of a Brahmana's anger destroys the household with whole race of the offender with even its root.

"If at all a Brahmana, obtaining permission duly, eats a Brahmana's wealth, it then destroys three generations of the eater. Again, if a man all on a sudden by force does so, it then consumes ten generations preceding and succeeding the usurper. (30-35)

"Those kings or princes, who desire to obtain the property of a Brahmana, wish in reality for hell. So these persons are very ignorant inasmuch as they cannot perceive their fall actually. When the property of a liberal Brahmana having a large family is stolen, a king or a member of the family who does it, is doomed to be fallen into the hell of hells named *Kumbhipaka* for as many years as the number of dust wetted by his tears.

"Whoever pilfers the property of a Brahmana, whether given by him or any one else, becomes an insect of excreta for sixty thousand years. I wish, I may not be avaricious for a Brahmana's wealth, desiring for which the kings become short-lived, defeated, divorced from their kingdom and become serpents in their next lives causing anxiety to the people.

"O my friends and relations! even if a Brahmana becomes angry for nothing, do not quarrel with him. If a Brahmana

beats and curses you, still you should bow down unto him. As I myself with a controlled mind always bow down unto a Brahmana, so do ye all. Whoever shall at any time transgress my words, shall be subject to punishment. When a Brahmana's wealth is stolen, it brings about the fall of the stealers, as the Brahmana's cow being stolen, had been done to this king Nriga,—who did not even know of it,—who became a *Krikalasa* (a reptile of that name) in all appearance like a lizard."

Having thus instructed the inhabitants of Dwaraka, the Divine Mukunda, the purifier of all the worlds, repaired to his own habitations. (36-44)

CHAPTER LXV

BALARAMA DRAWS THE WATERS OF JAMUNA.

The auspicious Sukadeva said :—O thou foremost of the Kurus ! Once upon a time, to see his friends, the Divine Balabhadra anxiously got up on his car, and proceeded towards Nanda's Gokula. Being embraced by milk-men, ever striken with anxiety, and also by milk-women, his mother's friends,—Balarama bowed down unto his parents, and become delighted with their blessings. The parents of Balarama blessed him saying :—"O Dasharha ! thou art the Lord of the Universe. Thou dost with thy younger brother protect us and our parents."

So uttering hearty blessings upon him, they took him on their lap and sprinkled him with tears of their eyes. Thereupon, saluting the elderly milk-men, he was saluted by the younger ones. By smiling and holding their hands, Balarama received all cow-herds, according to age, friendship and relationship. After he had been seated at ease, and was relieved of the toils of the journey, the milk-men approached him and enquired after the well-being of the Yadus. They were also asked in return by Balarama in words suppressed with love.

The milk-men (Gopas) had consigned all their desires unto the lotus-eyed Krishna. Some one of those Gopas asked Balarama saying :—"O Balarama ! are all our friends faring

well ? O Balabhadra ! do ye all having wife and children now remember us ? By good luck it is that you have had slain the vile king Kansa, and thereby released your friends, slain and defeated your enemies and are living contented in a fort." (1-8)

Having been exceedingly delighted by the visit of Balarama, the milk-women (the *Gopees*) encircled him and smilingly asked :

The auspicious *Gopees* said :—"Is Krishna, the favourite of the females, living in happiness ? Does he remember his father, mother and friends ? Does the mighty-armed hero remember us for whom we had renounced our parents, brothers, sisters, husbands, children and other kinsmen, whom it is so hard to forsake ? Renouncing such of us all, he has snapped the fetters of friendship. Why should not the women believe these words about him ?"

Some other *Gopees* then said :—"Why did the females trust the words of that fickle and ungrateful one ? Having been assailed by desire engendered by his beautiful smiles and looks they confided in those wonderful words."

Other *Gopees* then said :—"O ye milk-women ! What is the use of talking about him ? Do ye take up any other topic ? If he can spend his time without us, we shall be also able to do the same without him." (9-14)

The auspicious Sukadeva said :—In this way recollecting the smiles, words, charming looks, gait, love and embraces of Sri Krishna, the milk-women (*Gopees*) began to weep. Thereupon Sankarshana, well-versed in the art of pleasing, consoled them with many pleasant tidings about Krishna. Then sporting with milk-women, the Divine Balarama spent there the two months of Chaitra and Baisakha. He lived in the midst of females in orchards and gardens on the banks of the Jamuna, shining with the beams of the full-moon, filled with the air fragrant with the smell of fully blossomed lilies. The goddess Varuni, being despatched by Varuna, fell down from the cavity of a tree and filled all over with sweet fragrance. Smelling that nectarine fragrance spread all over by the air, Balarama lived there happily with the females. The glories of *Halayudha* (the deity having the plough as his weapon)

were sung there by the females, and he, too, having inebriate eyes, roved about in the forest.

One day, Balarama inebriate, wearing a Baijayanti garland, ear-rings, and having smiling lotus-like countenance, with snow-white drops of perspiration, asked Jamuna (personified) to come near him for water-sport by him. But Jamuna did not comply with his commands. Thereupon Balarama thought within himself : "Because I am inebriate, so disregarding my words she has not come." Having been enraged thereby, he attacked her with his plough-share, and then he addressed her as follows :

"O thou vile one ! I am inviting thee. Still thou does not come disregarding me. Thou dost enjoy at thy will, so I shall cut thee into one hundred pieces by this plough-share." (15-24)

The auspicious Sukadeva said :—O king ! being remonstrated with those words, the Jamuna with trembling limbs fell at his feet and submitted to him saying :—

The auspicious Jamuna said :—"O thou mighty-armed hero ! I did not know thy prowess. With a portion of thy form, I now understand, thou art capable of withholding this universe. O Lord ! O thou the soul of the Universe ! O thou fond of thy votaries ! it behoveth thee to release me who keep thy shelter, and who did not know the Supreme Prowess of thine."

Thereupon, having been thus solicited, the Divine Balarama gave up his hold on Jamuna and went to her waters with the females for sporting in the water like unto an elephant with the she-elephants. Sporting in the waters of Jamuna at his will, when Balarama came up on the banks, the goddess Lakshmi presented him two dark-blue clothes of ocean-origin, precious ornaments and a beautiful garland. Wearing the dark-blue raiment and a golden necklace, Balarama shone like the elephant of Mahendra adorned with ornaments and pasted with sandal-paste.

Even now, O king, the Jamuna, displaying the prowess of Balarama of endless prowess lies in the place where she was drawn by him. While sporting in Braja, having his mind agitated by the charming gestures of the females there, all his so many nights were spent as though one. (25-32)

CHAPTER LXVI

DESTRUCTION OF POUNDARAKA AND KASHIRAJA

The auspicious Sukadeva said :—O King ! after Balarama had gone to Braja, the kingdom of the cow-herd king Nanda, the foolish king of Karusha named Poundraka, considering himself as Vasudeva, sent an emissary to Krishna. Having been eulogised by the foolish people, who out of sheer sycophancy as thou art the lord of the Universe, and hast incarnated thyself as Vasudeva, that King Poundraka too in foolishness considered himself as Achyuta. Like unto a boy becoming a king in sport that foolish and wicked-minded king despatched a messenger to Krishna in Dwaraka. The movements of Lord Sri Krishna was beyond comprehension. The emissary of King Poundraka too having arrived at Dwaraka communicated the message of king Poundraka to the lotus-eyed Sri Krishna who was then seated in the midst of an assembly. The message of King Poundraka was as follows :—

“I, King of Karusha, alone have descended as Vasudeva for showing compassion towards creatures. There is none else. So do thou give up thy false appellation like that of mine own. O Satvata ! out of ignorance, thou hast assumed my marks ; casting them off, do thou come and seek my shelter or fight with me.” (1-6)

The auspicious Sukadeva said :—O King ! on hearing of the message of that evil and puny-minded King Poundraka, Ugrasena and other councillors laughed aloud, considering this as ridiculous. Then Lord Srikrishna said to the messenger of King Poundraka as follows.

The auspicious Lord Krishna said,—“O thou ignorant fellow ! I shall discharge my marks at thee and others along with whom thou hast raised this topic. When being slain and thy mouth obstructed thou shalt lie down being covered over with Kankas, vultures and Vatas, the dogs shall seek thy shelter.”

On hearing these remonstrances, the emissary of the King Poundraka communicated them to his master. Immediately after this incident Krishna too, ascending his car, repaired to Krishna. On hearing about the preparation of Srikrishna,

the mighty car-warrior King Poundraka also, taking two Akshouhinis of soldiers, issued out of the city speedily. The King of Kashi was a friend of Poundraka. Therefore, O King, the King of Kashi also came to help his friend Poundraka. Sri Krishna found Poundraka holding discus, conch, sword, mace and Sranga bow in his hands and wearing the mystic mark of Srivatsa and the jewel Kaustubha, and adorned with the garland of wild flowers. He had two pieces of yellow silk raiments and upper garment. He wore a valuable crown and Makara-shaped Kundalas (ear-rings), and he was adorned with various priceless ornaments. An artifical Garura was mounted on the standard of his chariot. On seeing him with a false attire resembling that of his own self, like unto an actor on the stage playing the role of a great personage, Sri Krishna at first laughed loudly. (7—15).

Thereafter like unto the fire of dissolution assailing all creatures in various ways, Sri Krishna with his mace, sword, discus and shafts, greatly assailed the combined armies of the Kings of Karusha and Kashi, consisting of elephants, horses, chariots and infantry. Overspread by cars, steeds, elephants, men, asses, and camels sundered by the discus of Sri Krishna, the battle-field, striking terror even unto the minds of the brave, appeared like the sporting ground of Rudra at the end of Kalpa (cycle of time).

Thereupon Sri Krishna spoke unto Poundraka saying:— “O Poundraka ! whatever weapons thou didst ask me to leave aside through thy emissary, I am now discharging them at thee. I will make thee today relinquish my name which thou hast falsely assumed. And if I do not desire to fight with thee, I shall seek thy shelter.”

After having thus chidden and dislodging him from the chariot, Sri Krishna with his discus sundered King Poundraka's head, like unto Indra cutting off the mountain summits with his thunderbolt. Thereafter having cut off the head of the King of Kashi from his body with a sharpened shaft, he threw it to the city of Kashi like torn lotus-petals carried away by the wind. (16—22)

Having thus slain the proud Poundraka along with his friend, the King of Kashi, Sri Krishna entered Dwaraka, having those nectarine themes sung by the Siddhas. O King Parikshit ! this Poundraka used always to meditate upon

the Lord of the universe ; and by dint of this virtue all his worldly fetters were snapped. and after his death as aforesaid, he became one with Lord Sri Hari in consequence of his meditation upon him.

On the other hand, seeing a head adorned with Kundalas at the palace-gate (in the city of Kashi), people began to speculate saying, "What is this ? Whose face is this ?

O King ! then knowing by scrutiny that to be the head of their King, his queens, sons, friends, and citizens bewailed crying, "Alas ! we are undone ! O King ! O Lord !!"

Thereafter having performed the obsequial rites of his father, the King's son Sudhakshin by name promised saying, "I shall be freed from my debt to my sire by slaying his destroyer." So saying, the highly liberal-minded son of the king of Kashi, Sudhakshin by name, along with his priest, began to worship Maheswara with hard austerities. Thereupon being propitiated, the Lord Bhava asked him to pray for a boon. The king's son Sudhakshin then prayed for a boon for an expedient for the destruction of the slayer of his father. (23—27).

The Lord Bhava then commanded saying, "O prince ! with ceremonial rites performed by Brahmanas, do thou worship the Southern Fire and always obey his commands like Ritwijas ; and when that fire shall be discharged at Abramanya, being encircled by my ghosts, it shall accomplish thy object."

Having been thus commanded by the Divine Bhava, Prince Sudhakshin daily taking the vow and observing strict penances for the destruction of Sri Krishna, began to act according to Lord Bhava's behests. Thereupon from the sacrificial altar arose a dreadful figure of fire wearing a lock of hair and beard like burning copper, with eyes as if vomiting forth scintillations of fire. Then shaking his countenance, dreadful with teeth and fearful frowns, and brandishing a three-headed weapon, he with his tongue licked the corners of his mouth bespeaking great impatience. Being encircled by the ghosts, shaking the earth with his feet like two huge palmyra trees, he was coming, as if burning all the quarters. On beholding that form of fire approaching, the inhabitants of Dwaraka were terrified like a herd of deer on account of the forest fire. At that

time Sri Krishna was playing at dice in his assembly hall and the citizens cried aloud in fear saying, "O thou lord of the three worlds, do thou save us from the fire which is about to burn down the beautiful city into ashes."

On hearing the wail of bewilderment and seeing the fear of his own citizen, Lord Sri Krishna, the stay and refuge of all, smilingly said, "Have no fear. Be thou not afraid." Then perceiving that form to be the creation of Maheswara, Lord Krishna, the witness of all inner and outer world, commanded the Discus at his side to thwart the fire. (28—38)

Then having by its effulgence brought in relief, the sky, the quarters, heaven and earth, that discus of Mukunda celebrated as Sudarshana, lustrous like a crore of suns and burning like the fire of dissolution, greatly assailed that form of fire of Maheswara. Having thus been thwarted by the weapon of the Chakradhara and returning to Kashi with its energy so baffled, that fire of Maheswara, the outcome of his own spell of *mantras*, burnt down prince Sudhakshina with his Ritwijas.

And still pursuing it, the discus of Hari also entered the city of Kashi, consisting of courtyards, assembly halls, houses, shops, cow-sheds, palaces, apartments, treasuries, stables for elephants, horses, chariots, and kitchens. Then burning down the entire city of Baranashi (Kashi) that discus returned to its wielder, Sri Krishna.

Whoever shall make others listen to this story of the prowess of the illustrious Deity or whoever shall listen attentively shall be freed from all sins. (39—43)

CHAPTER LXVII

THE DESTRUCTION OF DWIVIDA

The auspicious king said :—O Brahman! I wish to hear again of the feats done by Balarama of wonderful deeds and of the endless and immeasurable energy.

The auspicious Sukadeva replied saying :—O king! there was a friend of King Naraka (Bhouma), who was a monkey named Dwivida. This powerful monkey was Mainda's brother and minister of Sugriva. With a view to avenge the death of his friend Naraka and to spread disaster in the

country, that monkey began to set fire to cities, villages, mines and hamlets of the milk-men. Sometimes, uprooting mountains he used to break down with them the cities of the Anartha country wherever Hari, the slayer of his friend Naraka, used to live in. Sometimes entering into the ocean that monkey, endued with the strength of ten thousand elephants, used to throw up the waters of the ocean with his arms and thereby caused it to overflow the countries situate on its banks. Breaking down the trees of the hermitages of the Rishis that monkey used to desecrate the sacrificial fire with urine and excreta. As a black-bee catches other insects and puts them in his own den, so also that monkey proud of his strength, used to throw men and women into mountain caves and would cover the caves with large pieces of stones. (1—7)

Thus having devastated the countries and ravished the respectable females, that monkey, on hearing the charming music, went to the mount Raivataka. There he saw the perfectly beautiful Balarama, with a lotus garland, the king of Yadus, in the midst of the females. He was shining in the effulgence of his own person like an elephant, with inebriate eyes and drinking Varuni while he was singing. In the meantime) ascending the boughs of the tree, shaking them and showing his own face, the wicked monkey began to make noise. On beholding the insolence of that monkey, those youthful females, espoused by Balarama, fickle by nature, began to laugh. Showing them his private parts and making faces at Balarama, who was looking at him, the monkey began to slight him and the females. Thereupon that foremost of smiters, Balarama, being enraged began to hurl stones at him. Then protecting himself from those stones and taking the jar of wine, that wicked monkey fled away to a distance and began to excite Balarama with smiles. Then breaking down the jar of wine, drawing and tearing the clothes of the females, and with diverse wicked acts he (the monkey) began to pick up a quarrel with Balarama. (8—15)

Beholding his unhumility and the country devastated by him, Balarama was enraged, took up his mace and plough-share to destroy the enemy. Then uprooting a Sala tree with his hand the mighty monkey Dwividha too struck Balarama

therewith on his head. Then the Divine Sankarshana standing like a huge mountain bore that tree which fell on his head and struck Dwivida on the head with his mace. Like unto a mountain overflowed with ochre-coloured water profuse blood oozed from the body of that monkey having his heads truck with mace. But disregarding this stroke, again uprooting another tree, and divesting it of leaves, he struck Balarama with it. Balarama too being enraged sundered it into a hundred pieces. Then that monkey Dwivida began to hurl at Balarama other trees, and Balarama began to break them into a hundred pieces.

Thus repeatedly fighting with the Lord, and uprooting trees from all sides that monkey made the forest treeless. Then being enraged that monkey began to hurl stones at Balarama. The latter too with mace as his weapon, easily crushed them into pieces. Then making hard fists with his two hands like palmyra trees, that king of monkeys came there quickly and gave a blow on the breast of Rohini's son (Balarama). Then leaving off his mace and plough-share, that foremost of Yadus, in great anger, struck him on the throat.

Thereupon that monkey vomitting blood fell down on the ground. O foremost of Kurus ! as the boats are shaken by the velocity of the wind in a river, so with the velocity of his fall the dens with water, and the mountains with trees were shaken. Then showering flowers from heaven, the celestials, Siddhas and ascetics began to utter words of victory, salutation and praise. Having thus slain Dwivida, who was devastating the world and being eulogised by the celestials, the Divine Sankarshana with his own men, entered his own city. (16—28)

CHAPTER LXVIII

THE VICTORY OF BALADEVA.

The auspicious Sukadeva said :—O king ! Jamvavati's son Samva, ever victorious in battle, carried away, Lakshmana, the daughter of king Duryodhana, in the Swayamvara assembly. At this the Kauravas were verily enraged and they said,

"This boy must be very arrogant, since disregarding us, he has taken away the bride by force, who does not like him.

Therefore, bind this arrogant boy, and let us then see what can the Vrishnis do. They seek our favour and they are enjoying a portion of kingdom which we have conferred upon them. They are not themselves kings. If, on hearing of the punishment inflicted on their boy (Samva), the Vrishnis come here, they will then have their pride humiliated and attain to peace like unto senses controlled by the processes of Yoga."

Having been thus commanded by the elderly Kurus (Bhishma and others), Karna, Salya, Bhurisrava, Yajnaketu and Duryodhana pursued Samva with a view to overtake and defeat him. Finding the army of Dhritarashtra pursuing him, Samva of great prowess took up his beautiful bow and dreadful arrows and stood before them alone. With a view to bind him, and exclaiming in anger "Wait, wait", the heroes of the Kuru army headed by Karna came upon Samva and covered him with arrows. (1-7)

O thou foremost of Kurus ! being pierced by those arrows, that descendant of Yadu, being incapable of bearing them, stood there like a lion driven by a small deer. Then twanging his charming bow that heroic son of Krishna, pierced each of the Kaurava heroes separately, with as many shafts at Karna and other five great heroes, their cars, elephants, and horses, and with four arrows he pierced four horses and with one arrow each he pierced the charioteers. Then those mighty car-warriors spoke highly of Samva's wonderful feat of archery.

Thereafter four of the heroes snapped the bonds of the four horses of Samva, one that of the charioteer and the other heroes cut off his bow. Then dislodging him from the car with great difficulty in that encounter and binding Samva, those Kurus with that Yadava prince and Kaurava princess entered their own city with air of triumph.

Thereupon, on hearing of all this from Narada, O King, the Vrishnis, urged by King Ugrasena, began to make preparations for an encounter with the Kurus. Balarama, the destroyer of the sins of Kali-yuga, did not, however, like a quarrel between the Vrishnis and the Kauravas. Therefore, the foremost of the Yadavas, Balarama, consoled the leading Vrishnis who were prepared for a fight. Then being

accompanied by best of Brahmanas and the elderly members of the Yadu family, Balarama ascended a car effulgent like the sun and went to Hastinapur. (8—15)

When Balarama proceeded to Hastinapur, he appeared to be the moon encircled by planets in the form of the effulgent Brahmanas. Then arriving at Hastinapur, he took his quarters in a garden outside the city. Then with a view to inform the Kauravas of his intention, he deputed Uddhava to see the blind King Dhritarashtra. Under the deputation Uddhava went to the assembly of the Kauravas and thereafter saluting Ambika's son Dhritarashtra, Bhishma, Drona, Valhika, and Duryodahna he communicated to them the arrival of Balarama.

Thus, on hearing of the arrival of that best of friends Balarama, and welcoming Uddhava with delighted hearts, they all went forward with auspicious presents in their hands. Then approaching Balarama they duly offered him a cow and Arghya. Amongst them; those who were cognisant of his prowess, bowed unto him with their heads low. Then they asked and were asked of the well-being of their respective friends. Then in their midst Balarama, with sober words, said as follows.

The auspicious Balarama said :—“Do ye all present patiently hear and satisfy what the Lord, the King of Kings, commands you. Having defeated a pious man in an unfair battle, many of you being together, you have bound him. We have so far conceded to suffer it for maintaining friendly relations with you. Therefore do ye immediately free the boy and deliver him unto us.” (16—22)

O King ! on hearing those words of Balarama, pregnant with prowess, energy and strength, the Kauravas were greatly annoyed. In their burning anger they then replied saying, “O what great wonder ! Under the influence of the inevitable time, even a shoe wishes to get upon a head adorned with a diadem. We are allied to them by marriage of Pritha, and only for that we sleep and eat with them. Obtaining the throne conferred upon them by us, the Vrishnis now want to be our equals. Now disregarding us, they are separately enjoying chowries, fans, conch-shells, umbrellas, diadems, seats and bed-steads. Like the con-

ferring of nectar upon the serpents, this royal paraphernalia of the Yadavas is like an enemy to them who have given it. Those who subsist on our favours, are now shamelessly commanding us. As a lamb cannot get what is in the mouth of a lion unless he gives it up, so even Indra, the King of the celestials, cannot get a thing which is not given by Bhishma, Drona, Arjuna and other leading Kauravas." (23—28).

The auspicious Sukadeva said:—O King ! having made Balarama hear these harsh words, unworthy of being heard, those Kauravas in their height of anger, intoxication of prosperity obtained by birth and through friends, entered their own city. Then observing their such bad conduct and on hearing those unworthy words, Balarama becoming worked up with anger appeared hard to be looked at. He then smilingly said as follows:—

Indeed like unto beasts with a rod, these impious men, maddened with wealth and honour, do not seek peace. They should be brought down to peace with fit punishment. O, the Yadus have been already greatly enraged, and so shall Krishna too be by and by. I come here with a view to pacify both the parties by consulting them. But these Kauravas are proud, vicious, quarrelsome and wicked, for disregarding my words they have repeatedly used insulting words unto me. Is not King Ugrasena, who is the lord of Bhojas, Vrishnis, and Andhakas, and whose commands even Indra and the other Lokapalas follow, a Sovereign ? He who attacked Sudharman, who bringing the celestial Parijata-tree is enjoying it in his garden, is he not worthy of sitting with them on the same seat ?

"Then again, that Lord of Sree, whose lotus-feet are served by Goddess Sree herself, the goddess of wealth of the Universe, is in their opinion not worthy of royal robes. Of what use is the royal throne to him, the dust of whose feet, constituting the sacred pilgrimage unto the Yogins, is carried on head by the Lokapalas, a portion of whose Self are Brahma, Siva, Mysel and Lakshmi, and the dust of whose feet is perpetually carried on by us, The Kauravas says that the Vrishnis enjoy the luxury conferred by the Kurus. They arrogate we are shoes and the Kauravas the heads. Who can brook the harsh and unbecoming words

of those people who are inflated with pride of wealth ? I shall render the earth today void of Kauravas."

Saying as above, Balarama, taking up his plough-share, stood there as if consuming the three worlds with his anger. Then uprooting the city of Hastinapur with the end of his plough-share, Balarama threw that city into the Ganges. Falling there that city began to whirl like a boat. Beholding themselves thus drawn up into the Ganges, the Kauravas, along with their relatives, for the sake of life, respectfully sought his shelter. Then placing Samva with Lakshmana before Balarama, the Kauravas with joined palms said :— "O Rama ! O Balarama ! O thou the stay of the Universe ! we do not know thy prowess. (29—43).

"O Lord ! we are foolish and wicked-minded, It thus behoves thee to forgive us. Thou art, having no stay, the only cause of the creation, preservation and destruction of this Universe. The wise say, at the time of thy sporting, all these regions are created as thy toys.

"O thou, having one thousand heads, thou dost keep this Universe on thy head; and thou being without a second, at the time of dissolution, dost assimilate this Universe in thy Self, and then lie down on the couch of Sesha (Ananta).

"O Lord ! thy anger is for instruction, and not for envy or pride. Intent on the preservation of this Universe, thou dost hold all creatures. Salutation unto thee, O thou the soul of all creatures, the root of all energies. O thou undecayable ! O creator of the Universe ! We seek thy shelter and bow down unto thee."

The auspicious Sukadeva then said:—O King ! thus being eulogised by the Kauravas, stricken with anxiety, trembling and seeking his shelter, Balarama was delighted and promised them safety, saying "Fear thee not any longer."

Thereafter Duryodhana presented Balarama with twelve hundred elephants of six years of age, ten million of horses, six thousand golden chariots, brilliant like the Sun, and a thousand female servants with necklace made of Niskas.

Thereupon, accepting all these presents, that Divine Lord Balarama, the lord of Satwatas, being offered farewell by them, repaired to his own city with Samva and his newly married wife Lakshmana. Entering his own city and meeting

his devoted friends that mighty one with plough-share as his weapon, described all the bad conduct of the Kauravas in the assembly of the Yadava heroes. Even now the city of Hastinapura bears a testimony of the prowess of Balarama, for on the southern side of that city by the Ganges, it is a little inclined. (44—54).

CHAPTER LXIX.

DESCRIPTION OF ILLUSORY WILL OF THE LORD.

The auspicious Sukadeva said :— O King ! on hearing that after having slain the King Naraka (Bhouma), Sri Krishna had taken away the numberless wives of Naraka, the divine sage Narada desired to see all about this. Narada thought, "Wonderful, indeed, it is that Sri Krishna having married sixteen thousand females, alone simultaneously lives in all their houses." Out of curiosity to know all about the above, Narada anxiously went to see it for himself.

On his arrival at Dwaraka, Narada found the birds singing in the woods and the gardens of the city filled with flowers and fruits. In tanks filled with full-blown lotuses, Kalharas, lilies and Indivaras, cranes and swans were loudly emitting their sweet and melodious notes. In that city there shone millions of new palaces made of crystal and silver. That city was adorned with divided highways, streets, crossings of four streets, courtyards, markets, assembly-halls and places of worship. The city looked the more charming because of its watered roads and rows of shops, and it appeared beautiful all the more, having the sun been obstructed by flags shaken by the wind. (1—6).

In that city of Dwaraka, Narada entered into the inner apartment of Krishna, adorned with sixteen thousand houses, and adored by the Lokapalas. In the huge city of his wives the celestial Architect Viswakarma had displayed all his workmanship. That city was adorned with pillars of coral, covered with planks of Vaidurja, walls made of Sapphire and its beauty did never wane. It was adorned with a canopy of pearls made by Viswakarman, with costly jewelled seats and bedsteads, maid-servants clad in white raiments and decked with *Niskas*, and men dressed with Kanchukas, cloth and jewelled ear-rings.

In that city darkness being dispelled by the light of the jewelled lamps, the smoke of Aguru came out of the windows and spread over the sky. On seeing all these as aforesaid and considering it as hovering cloud, the peacocks were dancing and emitting loud cries. The divine sage saw there Sri Krishna encircled by thousands of maid-servants of equal accomplishments, equal beauty, age and dress, Sri Krishna's wife Rukmini was then fanning the King of Stavatas with chowries having golden rods.

On seeing Narada, the foremost of the pious, Lord Sri Krishna immediately rose up from his bedstead, and touching his feet with his head adorned with a coronet, he stood up with folded hands and made him sit on his own seat. Krishna, washing whose feet the water of the Ganges has become sacred, who is the preceptor of the world, for keeping up glory of his own name of Brahmanya-deva endued with all qualities, washed the feet of Narada and placed that water on his own head, for he is the refuge of the pious. Thus having duly worshipped the divine sage Narada, the ancient Rishi, the friend of Nara-Narayana, with nectar-like sweet words, asked his well-being saying, "O Lord ; what shall I do for thee ?" (7—16).

The auspicious divine sage Narada replied :—"O Lord ! there is, indeed, nothing wonderful concerning thee, who art the Lord of the entire Universe. Thou art the friend and stay of the pious ones, and at the same time repressor of the wicked. Thou dost incarnate thyself out of thy own accord, for the establishment, protection and liberation of the world. I have come hither to know thee fully. I behold thy two lotus feet, which are the source of liberation for thy votaries. Do thou be pleased to so favour me that I may remember to move about always meditating upon thy feet, which Brahma and the other deities of unlimited understanding meditate in their minds, and which are the instruments of saving those persons who have fallen in the well of worldliness.

"Thereupon, being desirous of learning the Yoga-Maya of the Lord of Yoga, Narada repaired to the house of another wife of Krishna. There Narada saw the Lord playing at dice with his own consort and Uddhava. Narada was

worshipped there with great devotion, with rising up and offer of seat. The Lord then asked him, as if not knowing anything, "How long have you come? We are imperfect and you are perfect; so what pleasure of yours can we accomplish? Still by commanding us make our birth blessed."

Thereupon being struck with amazement, Narada quietly got up and entered into another house. There he saw Mukunda rearing an infant child. (17—23).

Then going to another house Narada saw Govinda making arrangements for bathing. In another house he saw him offering oblation to fire with five great sacrifices. In another house, after having fed the Brahmanas, he was taking his meals. In another house, with a controlled mind Krishna was making his evening prayers to the great Brahman. Somewhere with sword and arrow he was walking on the road. In another house, being eulogised by bards he was lying on a bedstead. In some other house he was consulting with Uddhava and other ministers. In another house he was giving away adorned kine to Brahmanas. In another house he was hearing history, Purana and other sacred themes. Somewhere he was spending time in merriment with his consort. Somewhere he was performing pious rites. In another house he was thinking of wealth and other desired-for objects. Somewhere he was meditating upon the Great *Atman*, the Purusha superior to Prakriti. In another he was pleasing his spiritual guide with objects of enjoyment. Somewhere he was quarrelling with others, while in another place he was making peace. Somewhere being seated with Balarama, he was thinking of the well-being of the pious. Somewhere to give away sons and daughters in marriage, he was making arrangements with money. Somewhere he was arranging for such festivities as would create surprise in men and for sending to or bringing sons and daughters from their fathers-in-laws' houses. Somewhere with great sacrifices, he was worshipping the deities. Somewhere going out on a hunting excursion on Saindhava horses with Yadavas he was slaying sacrificial beasts. Somewhere behold him wandering about in the guise of a female to watch the movements of the inmates of his inner apartment! Observing the influences of his Yoga prowess and his attachment to females, Narada smilingly said: (24—36).

"O thou the soul of the lords of asceticism. I have now come to learn of the influence of thy yoga-power, which is beyond the comprehension of the yogins, who are satisfied with serving thy lotus-feet. From to-day, singing thy glorious deeds sanctifying all the world, I shall wander about in those regions which are overflowed with thy holy fame."

Thereupon the auspicious Lord Sri Krishna said:—"O Brahman ! I am the speaker of religious truths. I carry them out in practice and recognise them. I am thus waiting for giving religious instructions unto the mankind. Be not infatuated with seeing this, O my son."

The auspicious Sukadeva said :—O king ! thus being favoured by the Lord, Narada saw Krishna himself as being one but present in all the houses at the same time and following the highly pious conduct of the householders. Repeatedly seeing the sports of Krishna of endless energies, created by his Yoga-powers, Narada was filled with great astonishment. Being thus duly worshipped by Krishna, with due reverence in respect of piety, wealth and desire, Narada delightedly remembering the Lords, went away from Dwaraka. With bashful looks, loving smiles, and jokes, Narayana assuming various forms for the creation of the entire Universe and being born as a man, thus enjoy in the company of the sixteen thousand excellent women.

"Whoever sings, remembers or approves of the wonderful deeds performed on this occasion by Krishna, the cause of the creation, preservation and destruction of the universe, acquires unflinching devotion unto the merciful Lord, which is the means of emancipation unto all. (37—45).

CHAPTER LXX

DEPUTATION OF PRINCES SUFFERING FROM THE OPPRESSION OF JARASANDHA, BEFORE SRI KRISHNA.

The auspicious Sukadeva said :— O king ! once on a time with the approach of dawn, the wives of Madhava, having their husband's hands on their shoulders and in fear of imminent separation, began to curse the fowls emitting sounds announcing the approach of the morning. To awaken Sri Krishna, who was then lulled to sleep by the air instinct with the fragrance of Parijata flowers, the panegyrists began to

sing loudly, Being unable to suffer even a momentary separation, Baidarbhi (Rukmini) in apprehension of the divorce from embrace, entered within the arms of her beloved one.

Thereupon rising up from the bed in *Brahmya-muhurta* (early dawn), and rinsing his mouth, Sri Krishna assumed a cheerful body and senses freed from darkness. He is one, Self-effulgent, devoid of appellations, eternal, established in his own glory, always untouched by ignorance, designated as Brahmana, identical with everlasting delight. His movements are perceptible by his own energies, the instruments of creation and destruction of this universe. Then bathing in pure water, wearing fresh clothes, performing duly the rites and offering oblation before the sun-rise, Sri Krishna with controlled speech began to recite in his mind *Gayatri* mantra. (1—6).

Thereafter, beholding the sun-rise and performing the adoration and offering oblation in honour of his own portions, the celestials, Rishis and the manes, Sri Krishna worshipped the Brahmanas and the elderly members. Thereupon he began to give away every day to well-accomplished Brahmanas eighty-four thousand and thirteen kine, with silken raiments, deer and sesamun, having their horns coated with gold, quiet, decorated with garland of pearls, milch, having silver hoofs, giving birth to one calf only, with their young ones. Then saluting the kines, Brahmana, deities, elderly man, preceptor and elements identical with his own energies, he touched the Kapila cow.

Then with Kaustabha, yellow raiments, excellent garlands and perfumed paste, he adorned his own person like unto the ornament of the world of men. Then for invoking auspiciousness, seeing clarified butter, looking-glass, cow, Brahmana, and a deity, conferring upon citizens and the inmates of the house of all orders their desired-for objects and creating the delight of his subjects he (Sri Krishna) became delighted. Distributing at first the edibles amongst the Brahmanas and creating the delight of his friends, ministers and females with garlands, betels and scented pastes, he (Sri Krishna) then himself took his meals. (7—13).

In this interval, bringing the highly wonderful car drawn by four horses named Sugriva and others, the charioteer

named Daruka bowing down his head with modesty, stood before him. Like unto the sun rising up from the eastern horizon, Sri Krishna holding the hands of the charioteer with his own, got upon the car with Satyaki and Uddhava.

Thereupon, being espied by the females of the inner apartment with bashful and lovely looks, Sri Krishna renouncing them with great difficulty and pilfering their hearts with bewitching smiles, went away. Thus having issued out alone severally from all the houses, he being accompanied by Brishnis, entered the assembly-hall of Sudharmad, where as soon as a man enters, all the waves of his senses, passion, anger and other feelings subside.

There, being seated on an excellent seat encircled by those foremost of men, the Yadus, and lighting up all the quarters with his own effulgence, the Lord, the leaders of the Yadavas, shone like the moon surrounded by the stars.

There, O king, the leading comic-actors, with their various humorous performances, and the dancing girls with their gestures began to serve the Lord. The songsters, actors and panegyrist began to dance, sing, and chant his glories in accompaniment with the sound of the conch. Mridanga, Bina, flute and *Muraja* (an article of music of that name). There some Brahmanas, well-versed in Vedas, seated began to explain the Vedic texts and some to recount the glories of some illustrious king of yore. (14-21).

In the meantime, O king, having announced unto the Lord through the guard his arrival, there came a person unseen before. Then saluting the great God Krishna, the stranger with folded hands, communicated the miseries of the kings subjugated by Jarasandha, as well as the application of those twenty thousand kings who were kept imprisoned by him in the fort of Giri Braja and did not yield to him when he went out for the conquest of countries. The kings addressed Sri Krishna as follows :—

"O Krishna ! O thou of immeasurable prowess ! O thou the remover of the fright of the afflicted ! Being stricken with worldly fear and having our understanding bewildered, we have sought thy shelter. Salutation unto thee, who art the Time, the powerful person who immediately snaps the bonds of life when people engaged in their own desires and pros-

cribed actions, neglect thy worship which has been mentioned by thee as tending to their welfare.

"O lord ! thou art the Great God, for the protection of the pious and the suppression of the wicked. Thou hast, with a portion of thyself, descended on earth. We are at a loss to understand whether people are reaping the fruits of their own actions; or they, Jarasandha and others, have transgressed thy orders.

"O lord ! our enjoyment as kings dependent upon worldly objects is like a dream to us ; and we are always carrying the weight of thought of children and wives in this body like unto the dead and trembling in fear ; and that we are subject to miseries renouncing the self-acquired felicity of those divorced from desire, is owing to thy Maya. Do thou, therefore, have pity on us. Endued with the prowess of ten millions of infuriated elephants, Jarashandha alone has captivated all the kings like unto a lion attacking lambs. Do, thou, having been pleased in removing the grief of those who bow unto thee, release us from the fetters of action denominated as Magadha.

"O thou with uplifted discus ! O thou unconquerable, having been defeated by thee seventeen times, but filled with pride on account of his defeating thee once, of endless energies, sporting in human body, Jarasandha is grinding us who are thy subjects. Do thou now be pleased to do the needful.

"O lord ! thus the kings imprisoned by the king of Magadha, and being desirous of beholding thee, have sought refuge unto thy lotus-feet ; so do thou arrange for the well-being of those poor men."

While the royal emissary was thus speaking, the divine-sage Narada, highly effulgent like the sun, wearing pink matted locks came up there. On seeing the Divine-sage, Sri Krishna, the lord of the Lokapalas, with his councillors and followers, rose up from their respective seats and saluted him, bending low their respective heads. Narada too welcoming them, having been duly seated on his proper seat, Sri Krishna, pleasing the ascetic with great reverence and devotion addressed him with the following sweet words :—

"To-day the fear of the three worlds hath been removed and specially this is a great gain for us : for we shall be able to learn all from the Divine-sage who wanders over the three worlds. There is nothing unknown unto thee in all the worlds presided over by the Lord. So do we enquire of thee the news of the movements of the Pandavas." (22—23).

The auspicious Divine-Sage Narada said:—"O Lord ! I have seen many forms of thy Maya as are hard to be got over. Thou art the Lord, and thou hast spread thy illusion even over creation of the Universe. So it is that this thy question is no wonder to thee who by thine hidden energies like unto hidden fire, dost travel in all elements. Who is there who can properly understand thy actions, who by thy own *Maya* hast created this Universe, and thou art setting it to work, which was hidden, as though it had no existence ? Salutation unto thee who art beyond any comprehension.

"O Lord ! I do not seek thy shelter, who by thine sportive incarnation dost light the lamp of glories unto creatures, who are worldly-minded with their useless bodies and are not acquainted with the means of liberation.

"Still, O Brahman, I shall just relate unto thee, who art imitating the actions of the humanity, the deeds of thy votary and thy uncle the king of Yadus (24—40),

"O lord ! to satisfy thee, Yudhisthira, the king of the Pandavas, shall celebrate the Rajasuya sacrifice. Do thou go there and permit them in doing so. In that sacrifice, the Gods and the illustrious kings shall assemble to behold thee, and shall thereby be purified. While even the *Chandalas* (the lowest order of the Hindu society) are purified, O lord, by listening to the chanting of thy glories, what to speak of those men who shall see and touch thee !

"O thou auspiciousness of the world ! thy pure fame is spread all over heaven, earth and the nether region, as the canopy of the quarters. The water that washes thy feet, in the shape of *Mandakini* of heaven, *Bhogavati* of *Patala* and the *Ganges* of the earth, is purifying the Universe."

The auspicious Sukadeva said :—O king ! thereupon his own men not paying any attention to the subject of Jarasanda's defeat later on, and considering the killing of Jarasanda without delay immediately necessary Krishna smiling

and with tactful words said to his own votary Uddhava :—
“Thou art my great eye, the friend and well-versed in counsels. I do always place best regards on thy words. Tell me, therefore, what should be done now ?”

Having been thus accosted by the Omniscient Lord, Uddhava, as if charmed, placing his behest on his head replied. (41—47).

CHAPTER LXXI

SRI KRISHNA GOES TO INDRAPRASTHA

The auspicious Sukadeva said :—O king ! having heard those words of the celestial sage (Narada), and also coming to know the opinion of the courtiers and of Sri Krishna, the greatly intelligent Uddhava spoke thus :—

The auspicious Uddhava said :—“O Lord ! as the divine sage has said, it is both my duty to help thy cousin in their celebration of Rajasuya sacrifice, and also to protect those kings who have sought protection from thee.

“O thou potent one ! the celebration of the Rajasuya sacrifice ought to be held by defeating the kings that rule in the ten different quarters of the globe. In this way the son of Jara (the king Jarasandha) shall also be conquered. I accede to both these acts. Surely by this method of action our great ends shall be realised.

“O Govinda ! thou shalt also secure great renown by releasing the kings from their bondages. The king Jarasandha is invincible ; his strength is equal to that of ten thousand elephants. Except to Bhima who is equal to him in strength, he is the terror of other powerful beings. He ought to be defeated in single combat, and not with the help of hundreds of *Akshouhinis*. Having been prayed for by Brahmanas, he never refuses any gift to them. So let *Vrikodara* (Bhima) go to challenge him to a single combat, under the disguise of a Brahmana. There is no doubt that Bhima shall be able to slay Jarasandha in single combat in thy presence. Bhima will be only instrumental in slaying Jarasandha, even as in the creation and destruction of the Universe by thee, who art the energy of Time, and has no semblance and art the Supreme Lord,—the Deity originated from the golden egg and Sarva, the creator, became merely instrumental.

The consorts of the imprisoned kings will then sing, from house to house, of these thy praiseworthy deeds, the release of their husbands, and the slaying of thy own adversary ; even as the wives of the cow-herds sang of thy achievement, being saved from the fury of Sankhachura *Asura* ; as the leader of the elephants sang of thy glorious deeds being saved from the attack of the terrible shark ; as the daughter of Janaka sang of thy deeds being saved from the clutches of Ravana ; and as thy parents sang of thy deeds being liberated from the fear of Kansa ; and lastly, we sages who have sought refuge in thee, shall also sing in thy praise.

"O Krishna ! we shall reap great good from the death of Jarasandha. So do thou be pleased to assent to the celebration of the Rajasuya sacrifice which will appear to be the fruit of the meritorious deeds of the imprisoned kings, because if the sacrifice be celebrated, then Jarasandha must be slain, and the kings shall be liberated." (1-11).

The auspicious Sukadeva went on saying :—O king ! having heard these all-round, equitable and beneficial words of Uddhava, the celestial sage, the elderly people of Yadu dynasty and Krishna accepted them with great respect. Thereupon the potent and almighty son of Devaki, with the permission of his elderly relatives, ordered his followers, Daruka, Jaitra and others, to make preparations for his departure to Indraprastha.

O slayer of thy enemies ! then making his sons and wives, dressed in beautiful garment, mount the cars, he (Krishna) obtained the permission of Sankarsana and the king of the Yadus, and then he himself ascended his celebrated Garura-bannered chariot, made ready by his charioteer. Thereafter being surrounded by his fierce army consisting of chariots, elephantry, infantry, cavalry and their commanders, and leaders, and filling the quarters with the din and bustle of the sounding of *Mridangas*, kettle-drums, *Anakas*, conch-shells, and *Gomukhas*, Sri Krishna rode out (of the precincts of the city of Dwaraka).

Thereupon, being decorated with fine garments and painted with unguents and wearing garlands, and duly guarded by soldiers armed with swords and bucklers, the chaste-hearted wives of Achyuta with their respective sons,

followed behind their lord, in conveyances carried by men, or drawn by horses, or in golden palanquins. Mounting on carts drawn by men, on camels, on bullocks, on buffaloes, on asses, on mules, on she-elephants, respectable ladies and courtesans decorated with ornaments, followed Sri Krishna with their blankets, cloths and movable thatched cottages. Then that mighty army, consisting of high banners, streamers, umbrellas, *chamaras* and garments, ornaments, helmets and armours, and other weapons, made resplendent by the rays of the sun, creating a great uproar, appeared like the mighty main abounding in Timingalas and agitated with huge surges.

The divine sage Narada also having been duly honoured by the Lord of the Yadus, and accepting adoration from him and saluting him, and also having been informed of his intentions, went away through the skies, all the while meditating on Mukunda, and having thereby pacified his passions by a sight of the Lord. (12—18).

Then pleasing the emissary of the kings with soothing words, the almighty one said to the king's emissary as follows :—

The auspicious Lord Sri Krishna said :—"O messenger! be not terrified. Good betide you. I will slay the ruler of Magadha named Jarasandha." Thus being spoken to, the said emissary went back and related every thing in detail before the imprisoned kings. These latter also looking forward for their liberation, anxiously awaited a sight of the son of Sura.

Meanwhile Sri Krishna crossed over the countries on the way-side, other districts, deserts, the Kurukshetra, mountains, rivers, cities, villages, pastures and mines. Thereafter having crossed the rivers Drisadviti and Saraswati and the kingdom of the Panchalas, and the *Matsyas* (Viratas), Mukunda arrived at Indraprastha. On hearing him, whose sight is rarely obtained by men, come, Yudhisthira came out of the city accompanied by his preceptors and kinsmen. Yudhisthira approached Sri Krishna in company with bands of songsters and musicians and the sound of the recital of the Vedas, even as the senses approach with delight the principal vital principle. Having seen Sri Krishna. Yudhisthira the eldest of the Pandavas became over-

whelmed with affection, and having seen his dearest friend after the lapse of a long time, he embraced Krishna again. Having embraced with his two arms, Mukunda's body which is the pure abode of the Goddess of Prosperity, the King Yudhisthira was purged of all his sins. His eyes were over-flooded with tears, and the hair of his body stood erect. He obtained highest felicity; and he forgot all the worldly formalities. Bhima also having embraced his maternal cousin (Krishna) attained great delight, while tears of affection trickled down his cheek. Thereafter *Kiritee* (Arjuna was also called *Kiritee*) and the twins Nakula and Sahadeva, out of greatest delight, embraced their fast friend Achyuta and tears also oppressed their eyes. Having been embraced by Arjuna and saluted by the twins, and having duly bowed unto the Brahmanas, and the elders, Krishna offered due respect to those worthy of veneration among the Kurus, the Srinjayas and the Kaikeyas. The Sutas, the Magadhas, the Gandharvas and the bards, Minstrels and Brahmanas tried to please the Lord of the lotus-like eyes, with the sound of *Mridangas*, conch-shells, drums, *Binas*, *Panavas*, flutes, and of other musical instruments. They also hymned Him, and sung and danced by way of honouring him. (19—28).

Being welcomed and prayed to in the above manner by his relatives, the almighty lord of illustrious renown, bearing a jewel on his crest entered the well-decorated town of Indraprastha. The roads to the city were sprinkled with water fragrant with the ichor of elephants. It was beautified with variegated flags and pennons, golden portals and jars containing water. It was crowded with men and youthful damsels of pure hearts, dressed in new garments, and decorated with ornaments, garlands of flowers and perfumes. Sri Krishna saw all the houses in the city of the king of the Pandavas illuminated with rows of blazing lamps. From the windows of these houses blew out an air fraught with fragrance of burning incenses. The streamers merrily flapped on the house tops where golden jars were kept.

O king! having heard of the arrival of Krishna who was, as it were, the drink to the eyes of the people, the youthful ladies, with the knot of their hair and garments

loosened through flurry, ran to the road to see him, leaving their household duties and their beds. Beholding Sri Krishna on the high road, surrounded by his wives and elephants, horses, chariots and infantry, the women from the tops of their houses began to shower blossoms on his head. Then having embraced him in their minds they seemed to ask about his welfare with their eyes beaming with smiles. Having thus seen on the way the wives of Mukunda, resembling the stars, the friends of the moon, these women said amongst themselves :—

“Oh ! What act of great virtue hath been done by these ladies, the delight of whose eyes, the foremost of the male beings, is enhanced by amorous glances and charming smiles.” (29—35).

Thereafter the foremost of the trades-people, bearing auspicious articles in their hands, approached Sri Krishna and adored him, and thereby all their sins were destroyed. Then respectfully welcomed by the members of the king's household, whose eyes were beaming with delight, Mukunda entered into the palace. Krishna's aunt Pritha with her daughter-in-law, beholding her nephew, the lord of the three worlds, approaching her, hurriedly rose from her seat and with a delighted heart warmly embraced him. Yudhisthira having regardfully led Govinda, the God of Gods, in his own palace forgot to worship him duly in consequence of his senses being paralysed by overwhelming delight.

O King ! then being saluted by his own sister, Subhadra, and also by Panchali (Draupadi), Krishna performed the act of saluting his aunt (Kunti) and other women worthy of his respects. Then being commanded by her mother-in-law Draupadi worshipped Rukmini, Satyabhama, Bhadra, Jambubati, Kalindi, Mitrabinda, Saibya, Nagnajiti and she also, honoured the other wives of Krishna who had come with him, with garments, garlands and ornaments.

Then the very virtuous king Yudhisthira accommodated Janarddana and his wives, his followers, his councillors, and his armies, every day with new objects of enjoyments. Sri Krishna resided there for a few months for doing some of the favourite acts of the king. During this time, in company with Arjuna, he (Krishna) satisfied the Fire-god by helping him to burn down the Khandava forest. Krishna then also liberated the celestial architect *Maya*, who in gratitude built the splendid assembly-hall for the king Yudhisthira. Krishna always roamed about in his chariot, accompanied by Arjuna and surrounded by his own army. (36—45).

CHAPTER LXXII

THE DESTRUCTION JARASANDHA

The auspicious Sukadeva continued saying :— O king ! one day the king Yudhisthira was seated in the assembly hall being surrounded by the sages, the Brahmanas, the Kshatriyas, the Vaisyas, his brothers, his relatives, kinsmen, friends and those elderly among his own race. At the very hearing of these people, addressing Sri Krishna, king Yudhisthira said :—

The auspicious king Yudhisthira said :— "O Govinda ! by celebrating the best of the sacrifice, viz. the Rajasuya sacrifice, I want to adore thy hallowed *Bibhuties* (the divine wealth of God).

"O Lord ! fulfil that sacrifice, O lotus-navelled one ! Those who always tend thy lotus-feet, think of them, and being purified recite thy names for destroying all their sins, obtain emancipation from birth.

"O Lord ! even if they desire for other benedictions, they get them. But people other than these do not attain to them. Therefore, O god of gods ! let the world behold the efficacy of the service of thy lotus-feet.

"O Lord ! let the world behold the status of those among the Kauravas and Srinjayas who worship thee, as also that of those who do not worship thee. In thee, who art the *Brahman*, the essence of all things, and whose attitude is equal to all beings, and who dost find solace in thy own self, there is no sense of distinction indexed by such terms as 'mine own', 'others', etc. Like unto that of the celestial tree (*Kalpa Briksha*), thy grace comes to those who serve thee. It is proportionate to the measure of their service ; there is no violation of this rule.

The auspicious almighty Lord replied :— O Monarch ! O repressor of thy enemies ! thou hast worthily resolved as aforesaid. By this means, thy illustrious renown shall be spread in all the regions. Rajasuya, the best of all sacrifices, O king, is agreeable to all sages, the ancestral manes, the celestials, thy friends, and to us and to all other beings. Having defeated all the monarchs and having thus subjected the whole world and having then gathered

all necessary articles for the sacrifice, do thou commence the celebration of this best of sacrifices.

"O King! here are thy brothers, all born out of the portions of the guardians of the worlds. I also am conquered with difficulty by those people who have not controlled their passions. In this world, even a celestial can not surpass one devoted unto me, in his energy, renown, prosperity, and armies and other things, what to speak of an earthly creature?" (7—11).

The auspicious Sukadeva said :—O King ! having heard these words uttered by Almighty One, King Yudhisthira was enraptured and his lotus-like countenance bloomed forth. Thereafter the king employed his brothers, surcharged with the energy of Vishnu, in the conquest of the cardinal quarters. The king deputed Sahadeva with the Srinjayas to the southern direction. Nakula assisted by the Matsyas was deputed to conquer the western quarters. Savyasachi (Arjuna) with the Kaikeyas was sent to the Northern direction, and similarly Bhimsena with the Madrakas was sent to the Eastern direction.

O Monarch ! having conquered with their might the kings reigning in the different quarters of the globe, these Pandava heroes returned victorious, and they presented immeasurable wealth to the foelss king Yudhisthira, who intended to celebrate the Rajasuya sacrifice.

Thereafter, O king, having heard that king Jarasandha had not been conquered, king Yudhisthira was preyed upon by anxiety. Thereupon the first-born Hari described unto him the expedient that Uddhava had suggested.

Then, O my child, Bhimsena, Arjuna and Sri Krishna, disguising themselves as three Brahmanas, proceeded towards Giribraja, the kingdom of Brihadratha (Jarasandha). These three heroes of the royal order, in disquise as Brahmanas, came to that king Jarasandha at the time proper for the reception of the guests ; and they (the three heroes) solicited the hospitality of king Jarasandha who was firmly devoted to the Brahmanas as follows :—

The three heroes addressed king Jarasandha saying :— "O Monarch! know us for travellers coming from a distant country, Good betide thee. Give unto us what we beg of

thee. What is there which the liberal-minded people cannot part with, without any difficulty? What is there that the wicked people cannot perpetrate? Again, what is there that the generous ones cannot give away? And who are not related to those people who bear an equal attitude to all? He, who, having the power to do so, does not secure eternal fame that is extolled by the pious, by means of this mortal body, ought to be blamed and pitied. Harischandra, Rantideva, Mudgala, Sibi, Byadha (fowler), Kapota (pigeon), these and others have attained to eternal regions, by sacrificing their mortal bodies." (12-21.)

The auspicious Sukadeva went on saying:— O King, recognising them to be distinguished Kshatriyas, by their voice, their appearances, their wrists marked with the stripes of the bow-strings, and remembering to have seen them before, king Jarasandha thought within himself as follows:—

'Surely these people belong to the meanest orders of Kshatriyas, as they bear the emblems of the Brahmanas on their persons. Yet I will give unto them what they will ask of me, even if they ask for my own body that is difficult to part with. The pure renown of the Daitya-king Vali which spread in all the quarters of the globe, is still heard. He was despoiled of his own wealth by Vishnu, who came to him disguised as a Brahmana for taking away from him the prosperity of Indra. Even knowing the disguised Brahmana for Vishnu and though advised not to fulfil his prayer by his own spiritual preceptor, that sovereign of the Daityas gave away to that disguised dwarf Brahmana, earth measuring three foot-steps. What is the good of this life of that Kshatriya who does not earn vast renown by his ever-waning body by sacrificing it for the benefit of the Brahmanas?'

Having thus deliberated in his mind, that liberal-minded king Jarasandha thus spoke unto Krishna, Arjuna and Vrikodara:—

The auspicious king Jarasandha said:— "O Brahmanas! solicit any boon you may like. I will fulfil thy prayer even at the cost of my own head."

Thereupon the auspicious Almighty Lord said:—"O thou foremost of the kings! if it may please you, then meet any one of us in a single combat. This is our prayer. We have

come here being desirous of fighting a duel with thee. We are Kshatriyas and belong to the royal line. We do not desire for anything else. This is Vrikodara, the son of Pritha, and this one is his younger brother named Arjuna. And know me as their maternal cousin Krishna and thy enemy."

On hearing Sri Krishna saying as above, Jarasandha, the king of Magadha, laughed aloud, and being very angry replied :—

"O ye vile ones! I shall grant duel fight to you". Pointing to Sri Krishna, he said, "I shall not fight with thy coward self, because in matters of fighting you are very mean-minded. Out of fear from me, deserting thy own capital city, thou hast taken refuge in the Ocean. About Arjuna, he said, "He is not my equal either in age or in strength. He is not very strong also. Hence I shall not fight with him. But this Bhimasena is equal to me in prowess and strength. Therefore I shall fight with him." (22—32).

Having thus spoken out, the liberal-minded King Jarasandha offered a mighty mace to Bhimasena, and he himself taking another tremendous mace, issued out of his palace.

Thereafter these two mighty heroes, both ever indomitable in fight, meeting one another in the arena of duel-fight, began to strike one another with their respective maces resembling the thunderbolt itself. Their combat appeared to be very splendid, when like unto two actors in the stage, they moved and wheeled in the right and in the left with various motions.

O King! then from the maces hurled against each other, there arose a harsh and creaking sound that resembled the clapping of the thunder, or that of the smashing of the trunks of two elephants. The maces of these two combatants were crushed into pieces, being struck by their quick-moving hands against their shoulders, waists, legs, arms, thighs, and clavicles, even as the branches of the *Arka* plants are crushed into pieces when two infuriated elephants fight with these.

Thereupon these two foremost of heroes amongst men, waxing wrath, began to strike with their iron-hard clenched fists against the clubs that had been hurled against one

another. Then arose a din, like unto the roar of two fighting elephants, or like unto the roar of the thunder that agitates the concave dome of the sky.

O Monarch ! the combat between these two heroes, who had been striking one another and whose skill, prowess and strength were equal, raged uniformly ; and it appeared that their strength was not still then weakened. At that time, having sustained Partha by his own power, and having recollected the birth, death, and life of his enemy Jarasandha, to be under the control of the Rakshasi named Jara, Krishna began to think within his mind. Then by way of a hint, Krishna of infallible knowledge, tore the branch of a tree in two and thus hinted at Bhimasena the means of slaying his enemy Jarasandha. Instantly catching that hint of Sri Krishna, Bhimasena, the wonderfully powerful one, the foremost of the heroes, then held his enemy by the legs and felled him down on the ground. (33—44).

Thereafter pressing down one of his enemy's legs with one of his own, and holding the other leg of the enemy with his hands, Bhimasena then divided Jarasandha into two equal halves, even as a mighty elephant tears open the branches of a tree. Thus Jarasandha, the King of Magadha, was killed by Bhimasena. Then the people of Magadha were struck with astonishment by seeing each half of Jarasandha's body having one leg, one thigh, one half of the waist and the breast, one nipple, one shoulder, one arm, one eye, one eye-brow and one ear.

Thus when Jarasandha, the King of Magadha, had been slain by Bhimasena, a great cry of "Alas ! Alas !" was raised. Thereafter Arjuna and Achyuta (Krishna) having embraced Bhimasena also adored him. Then the Almighty Lord Krishna of inconceivable self, the protector of people, had immediately installed Sahadeva, the son of Jarasandha, on the throne of his father, as the ruler of the Magadhas. Thereafter Krishna set free those kings who had been imprisoned by Jarasandha, the former king of Magadha. (43—46).

CHAPTER LXXIII
THE RELEASE OF THE IMPRISONED KINGS

The auspicious Sukadeva said :—O king, having been defeated in battle, twenty thousand and eight hundred kings were imprisoned by Jarasandha in his prison-house at *Giridroni* (a fort in the hills). Now with emaciated bodies and vested in soiled garments, those imprisoned kings came out of the hill-fort. Being worn out with hunger and thirst, bearing withered countenance, they saw Srikrishna as wearing yellow silk garments with four arms, bearing the mark of Srivatsa, having eyes red as the petals of lotuses, with an amiable and cheerful countenance, decorated with resplendent Makara-shaped *Kundalas* (ear-rings), bearing a lotus in his hand, made conspicuous by his bearing a club, a conch-shell, discus, and decorated with a garland of wild flowers. Then drinking him with their eyes, and appearing to lick him with their tongues, and to smell him with their noses, and embracing them with their arms, these kings bowed down to the lotus-feet of Sri Krishna. All their sins were destroyed, and they got over the exhaustion of their imprisonment by the delight afforded unto them by a sight of the Lord. Those kings then eulogised Hrishikesha in the following words, with joined palms of their hands. (1—7).

The king said :—“Salutations unto thee, O god of gods ! O thou soother of the distresses of those that seek shelter in thee ! O thou undeteriorating one ! O Krishna ! save our distressed selves who have taken refuge with thee from the horrors of our imprisoned lives. O Lord ! O slayer of Madhu ! we did no harm to this king of Magadha (Jarasan-dha). O potent one ! the despoilation of the kingdoms of kings, is surely a form of thy grace. A king being blinded with pride, prosperity and his royal fortune, cannot discriminate his own true welfare. Infatuated by thy illusive energy, he always considers his prosperity to be ever-lasting and constant. Even as an inexperienced traveller mistakes a mirage for a pool of water, so ignorant people ascribe reality to the energy of illusion that brings about all modifications and evolutions.

“O Lord ! in days gone by, having our intellects perverted through the pride begot of prosperity, and emulating

each other in the conquest of this earth, we ruthlessly slew our own subjects. We were greatly shameless. Being blinded with pride, we did not then recognise thee present before us as *Kala* (Time).

"O Krishna ! to-day we have been utterly despoiled of our former prosperity, by thine own energy of Time, the course of which is very swift and the prowess of which is infinite. In consequence of thy mercy, our pride hath been shaken out of us. We now seek shelter under the pair of the lotus-feet of thine.

"O master ! at present we do no more desire to enjoy our royal fortune, resembling a mirage, with our ever-waning bodies, that are the hot-bed of miseries. We do not also long any more for the fruits of our own action in the next world, an enjoyment, which is nominally pleasing only to the ear. Now do thou teach us an expedient, by means of which we may be able to keep alive the memory of thy lotus-like feet, even if we be again merged in the turmoil of the world.

"Salutations and salutations unto Krishna, unto the son of Vasudeva, unto Hari, the supreme soul, unto him that destroyeth the distress of those that bow down unto him and unto Govinda." (8-16).

The auspicious Sukadeva went on saying :—O king ! being eulogised in the above words by the released kings, that most merciful and almighty Being, always affectionate towards those who seek refuge in him, thus addressed them in a sweet and pleasing language.

The auspicious Almighty One said :—"O monarchs ! to the full satisfaction of your expectations, this day forward, you will cherish an unshaken reverence for me, who am the essence and lord of the Universe.

"O kings ! your resolution to serve me is worthy of you. What you had expressed is also true. I see that arrogance begotten of prosperity and wealth is what literally blind and madden men. Haihaya, Naraka, Vena, Ravana, Nahusa and other lords were all fallen from their respective high positions, in consequence of their arrogance begotten of prosperity. Cognisant of this fact and always bearing in mind that bodies and other created structures have an end

to meet, do you henceforward adore me by celebrating sacrifices with a concentrated heart. Do you also virtuously look after the welfare of your subjects. Rearing up your lines of descendants, and bearing up with weal and woe consequent on prosperity and adversity and enjoying whatever may come to you, and with your hearts ever devoted unto me, do you again betake yourselves to householder's mode of existence. Indifferently looking upon all things connected with this mortal tenement, finding solace in your own hearts, duly engaged in the performance of your vows and completely concentrating your minds in me, you will be unified with me, who am *Brahman*, after your death." (16—22).

The auspicious Sukadeva continued saying:—O king ! having enjoined the kings in the above manner, the almighty Krishna, the Lord of the worlds, employed male and female servants, the performance of these kings' baths.

O Bharata ! Sri Krishna then directed Sahadeva to adore the princes with garments, ornaments, garlands and urguents worthy of kings. Then Sahadeva fed these monarchs, who had taken baths and decorated themselves with ornaments, with palatable dishes, and honoured them with other objects of enjoyment and betels and other things worthy of kings. Having been honoured by Mukunda, these kings, wearing resplendent ear-rings, and liberated from all hardships, appeared beautiful, even as the planets appear beautiful at the expiration of the rainy season. Thereafter providing them with chariots harnessed with good steeds, and inlaid with gold and jewels, and cheering them with truthful and comforting words, Sri Krishna sent those kings back to their respective kingdoms. Thus being liberated from their hardships by Krishna of high-soul, these kings proceeded on their way meditating on the lord of the Universe and on his glorious achievements. With due care those kings rehearsed the lord's glorious deeds to their ministers and subjects, as also how the almighty Lord had chastised the most crooked-minded Jarasandha.

Thus having slain king Jarasandha through the instrumentality of Bhimasena, Krishna with Arjuna and Bhim went away being adored by Sahadeva. Having arrived at

Indraprastha these vanquishers of their enemies blew their conch-shells, thus enhancing the delight of their friends. Having heard that sound of the conch-shell, the inhabitants of Indraprastha were delighted at heart, and inferred that the king of Magadha, Jarasandha, had been killed.

Thereupon the king Yudhisthira also attained to the fruition of his desires. Thereafter saluting the king Yudhisthira, Bhimasena, Arjuna and Janarddana rehearsed to the king every thing they had performed. The very virtuous king Yudhisthira having heard the accounts and being informed of the kindness of Kesava, shed tears in joy : and being overwhelmed with great delight, he was not able to speak anything. (23—25).

CHAPTER LXXIV DESTRUCTION OF SISUPALA

O my lord ! thus having heard about the death of king Jarasandha of Magadha and also about the prowess of Sri Krishna, King Yudhisthira was highly pleased, and after a short pause addressed him as follows:—

The auspicious king Yudhisthira said:—"O Brahman ! even those sages who are spiritual preceptors of the three worlds and like Sanaka and the Lokapalas, do bear on their heads thy injunctions which are rarely obtained by anybody.

"O thou of eyes resembling lotus-petals ! O thou most potent one ! Of such a nature, thou dost carry out the injunctions of us poor people who are proud of our sovereignty ; indeed this is a great mocking. Like unto the effulgence of the sun, thy glory is neither diminished nor enhanced by the performance of actions. Because, thou art One, without a second, peerless, the Brahman and the Supreme soul.

"O thou unconquerable One ! O Madhava ! like unto the lower animals, even thy devotees have got no sense of distinction, indexed by such terms as "I" and "Mine," etc. regarding this body, what to speak of thy own self ?" (1—6).

Having this spoken unto Krishna and with his permission, Yudhisthira, the son of Pritha, in a season proper for the celebration of a sacrifice, elected experienced Brahmanas

versed in the Vedas as priests for officiating in the sacrifice. Daipayana, Bharadwaja, Sumantu, Gotama, Asita, Vasistha, Chyabana, Kanva, Maitreya, Viswamitra, Bama Deva, Jaimini, Sumati, Kratu, Paila, Parasara, Garga, Vaishampayana, Atharva Kasyapa, Dhouma, Parashurama, Bhargava, Asuri, Bitihotra, Madhuchhanda, Birasena and Akritabrama,—all these Rishis were selected to hold office during the celebration of the sacrifice. Drona, Bhishma, Kripa and others, King Dhritarastra accompanied by his sons, the high-minded Bidura, and Brahmanas and Kshatriyas, Vaisyas, Sudras, being invited came there to see the celebration of the sacrifice. And, O king, other kings and their subjects also arrived there.

Thereafter, those Brahmanas having ploughed the ground of the sacrifice with a golden plough-share, initiated the king into the preliminaries of the sacrifice according to the rules prescribed in the Vedas. As in days of yore the articles of Varuna's sacrifice were made of gold, so the articles of this Rajasuya sacrifice of Yudhisthira also were made of gold. (7—12).

The guardians of the worlds headed by Indra and accompanied by Virinchi (Brahma) and Bhava (Siva) and their troop of goblins and followers, the Siddhas, Gandharvas, the Vidyadharas, the huge Serpents, the Sages, the Yakshas, the Rakshashas, the rangers of the skies, the Kinnaras, the Charanas, and all other kings and their consorts, being invited by the son of Pandu (Yudhisthira), came to see the celebration of the Rajasuya sacrifice to be held by him (Yudhisthira). All those present there considered this Rajasuya sacrifice held by Yudhisthira, the devotee of Sri Krishna, to be well-arranged and perfectly performed, and at this they were not at all struck with wonder. The sacrificial priests, equal to the gods in their prowess, duly conducted the great king through the ceremonies of the Rajasuya sacrifice, even as the gods in days gone by, had assisted Varuna in his sacrifice.

Thereafter, on the day in which Soma juice was extracted, the ruler of the earth, king Yudhisthira, with a heart full of reverence, and according to the rules of rituals, adored the highly meritorious sacrificial priests, and the worthy ones present in that sacrifice. Then the members of that

assembly began to consider as to who should be adored in the first instance. As, however, there were many worthy persons present there, they were at a loss as regards whom to select.

Thereupon, Sahadeva thus spoke out :—"The Great Deity Sri Krishna, that never lapseth, the almighty lord of his votaries, ought to be worshipped in the first instance. This one constitutes not only all the celestials but also space, time, and wealth and other things. The visible universe is wholly pervaded by this Being. He is unified with the sacrifices. The fire, the *Akutis* (oblations), the *Mantras* (the religious texts), knowledge and *Yoga*, are all dependent on Him.

"O members of this assembly ! this one (Sri Krishna) is a single. He is peerless (without a second) and by Him is permeated this Universe. He is His own support, and He it is that creates, preserves and annihilates the universe. Through His mercy and performance of various virtuous actions, all people attain to prosperity and other things. Therefore offer the best of homages unto this great Krishna. That being done, the adoration of all beings, as also that of the soul of the Universe, shall be done. He who is desirous of securing eternal merit from his act of charity should give away things unto Krishna, who is the soul of all beings, who looks with an equal eye on all things and beings, who is peaceful and perfect." (13—26).

After having spoke thus, Sahadeva who was well acquainted with the greatness of Sri Krishna, stopped. On hearing the said speech of Sahadeva, those foremost among the pious ones praised him saying, "Well said ! Well said !!!" On hearing the words of approbation uttered by the regenerate ones and knowing the intentions of the members of the assembly, king Yudhisthira was enraptured ; and being overwhelmed with affection, he worshipped Hrishikesh. Then having washed the feet of Sri Krishna, king Yudhisthira with his wife, younger brothers, councillors, and relatives, delightedly bore on their heads the water with which he washed the Lord's feet capable of sanctifying the three worlds. Then having decorated Krishna with

yellow silk garments and precious ornaments, the king Yudhisthira was not able to look at him, for his vision was blinded with tears. Beholding Krishna thus decorated, all the people present folded their palms ; and uttering the word "Salutations" and "Victory" they bowed down unto him ; and showers of blossoms were poured down. (27—29).

Thereupon being enraged at the audition of the extolling of Sri Krishna's qualities, the son of Damoghosha rose from his seat ; and raising up his arms, and wrathful and nothing daunted, he uttered these rude words in the hearing of the Almighty Lord and those present in that assembly :—

"What cannot the insurmountable current of time bring about ? In time even traditions are seen to be verified ; and the minds of the elderly people become vitiated by the words of the mere youngsters.

"O foremost among the members of this assembly ! Ye are experienced in selecting a worthy recipient of thy honours. Do not, therefore, accept the words of such a mere boy, and do not agree to worship Krishna in the first instance. Like unto a jackdaw eating a sacrificial cake, how is Krishna, a cow-herd-boy, the disgrace to his family, worthy of adoration in the first instance, to the utter disregard of the claims of other superior members of this assembly, who are versed in all bearing, asceticism and the performance of vows, whose sins have been destroyed by their spiritual knowledge, who are great Rishis and who are devoted to the adoration of Brahman and lastly who are themselvs worshipped by the guardians of the worlds ? How is this one (Krishna) at all worthy of adoration,—who has not got any fixed mode and order of existence or any family to call his own, who has been excommunicated from all the prevalent systems of religion, and who is just wilful and devoid of all good qualities ? The race of the Jadavas had been cursed by Yayati and had been ousted by the pious, for their (the Jadavas') unnecessary over-indulgence in drinking strong liquor. How can any one belonging to such a race be worthy of adoration ?

Deserting their own countries inhabited by the Brahma-

nical sages, the Jadavas have taken refuge in a submarine fortress, and there, like pirates, they are found tyrannising over their helpless subjects."

That most wicked king Sisupala bulged forth such malicious words filthy language in. But the Almighty Lord Sri Krishna said nothing unto him (Sisupala), even as a lion does not care to listen to the howling of a jackal. Thereupon, having heard this unbearable vilification of the great lord, the pious people of the assembly shut their ears ; and imprecating out of anger the ruler of the *Chedis*, they went away from the place. Those who having heard the vilification of the almighty lord or of his devotees, do not leave the place, are condemned to hell, being deprived of the merits of their own pious deeds.

Thereafter the son of Pandu, the Myatsas and the Srinjayas and the Kaikeyas waxed wroth ; and grasping their respective weapons, they left their seats for the purpose of falling upon Sisupala.

O Bharata ! reprimanding those kings who had sided with Krishna, the king of the Chedis, being thus dishonoured, grasped his sword and buckler. Thereupon the almighty Lord Sri Krishna also rose from his seat and restraining his own partisans, severed with his Discus, sharp like the edge of a razor. the head of his assaulting enemy.

When Sisupala had been thus killed, there arose noise and great confusion ; and in that din and bustle, his follower kings fled in all directions, being desirous of saving their own lives. Thereafter an effulgence emitting out of the body of the king of the Chedis, Sisupala, entered into the body of Krishna, before the very eyes of the lookers-on, like unto a meteor dropping on the earth from the heavens. (30—45).

Meditating on Sri Krishna through inveterate enmity, kept alive in his three different births, Sisupala was thus unified with him (Krishna) after his death. Indeed, meditation is the means of emancipation.

Thereafter king Yudhisthira gave away to the Ritwijas and the members of the assembly profuse *Dakshinas* (gifts), and after having duly worshipped them, that undisputed

king of kings of the worlds, performed the ceremony of ablution known as *Ababhritha*. Then having brought into a happy termination of the Rajasuya sacrifice of king Yudhishtira, Krishna, the lord of those versed in the Yogas, resided there (at Indraprastha) for several months, being entreated to do so by his own relatives. Thereafter securing the permission of the unwilling king Yudhishthira, the Lord, the son of Devaki, went back to his own kingdom, accompanied by his wives and ministers.

Thus, O king Parikshit, I have related unto thee in detail, the accounts relating to the repeated birth of the dwellers of Baikuntha, through the curse of Brahmana. (46—50).

Then in the course of the Rajasuya sacrifice, having performed the *Ababhritha* ablution, king Yudhishthira shone like unto Indra, among the Brahmanas, Kshatriyas and the Vaisyas. Being honoured by the king, all the celestials, the mortals and the rangers of the skies delightfully went back to their respective homes, speaking highly of Sri Krishna and the sacrifice.

The impious Duryodhana, a portion of Kali, and the destroyer of the race of the Kurus, only remained there, and that one was not able to brook this growing prosperity of the son of Pandu.

Whoever recites these achievements of Sri Krishna, viz., the death and emancipation of the king of Chedis (Sisupala) or whoever rehearses the account of the king Yudhishthira's Rajasuya sacrifice, is released from all bonds of sin. (51—54)

CHAPTER LXXV DISCOMFITURE OF DURYODHANA

The auspicious king Parikshit said :—“O Brahmana ! We have heard, as thou hast ere now said, that except Duryodhana, the kings, the celestials, the sages, the foremost among the men, and all else who had assembled at the celebration of the grand Rajasuya sacrifice performed by the foelless king Yudhishthira, were exceedingly delighted having seen the completion of the sacrifice. O thou potent One !

do thou now explain to us the cause of Duryodhana's grief and jealousy."

Then the auspicious Sukadeva replied saying :— O king ! at the celebration of the Rajasuya sacrifice by thy illustrious grand-father, his relatives who were greatly attached to him by bonds of friendship, accepted various office and served him with great delight.

Bhimasena took charge of the culinary department, Duryodhana became the superintendent of the treasury. Sahadeva employed himself in greeting and welcoming the guests. Nakula engaged himself in collecting and making ready the articles necessary for the sacrifice. Arjuna was deputed for offering hospitality and comfort to the pious ones. Krishna accepted the duty of washing the feet of the guests. Draupadi, the daughter of Drupada, was deputed to distribute eatables and potions to the guests. The high-minded Karna was appointed to give away things to the poor and the needy.

O thou foremost of kings, Yuyudhana, Vikarna, Hardikya, Bidura and others, and Balhika's sons and Bhurisrava and others, and Santardana and others—these and other best of men, were appointed in that great sacrifice to perform and look after various other acts.

And, O foremost of the sovereigns ! these people then exerted themselves to perform the acts such were dear to and liked by king Yudhishtira. (1—7).

When the officiating priests, the members of the assembly, the experienced and elderly people, the best friends of the king had been duly worshipped with sweet words, homages, and Dakshinas and other things, and when Sisupala had entered into the feet of the Lord of Satwas (Sri Krishna), king Yudhisthira performed the ablution known as *Ababhritha* in the waters of the celestial river, the Ganges.

Then during the celebration of that ceremony of *Ababhritha*,—musical instruments such as Mridangas, Conch-shells, Panavas, Dundhuvees, Anakas, Gomukhas and other diverse kinds of musical instruments were sounded. The dancing girls began to dance merrily, and then band

after band of singers began to sing ; and thereby the music and sound of the flutes, Binás, and the Karatalas reached the skies.

Thereupon being surrounded by their armies consisting of chariots decorated with variegated banners and streamers, and of best of elephants and horses, and being fully decorated with ornaments and wearing golden chains all other kings followed king Yudhisthira. The Yadus, the Srinjayas, the Kumbhojas, the Kurus, the Kaikeyas, the Kosalas, following king Yudhisthira who had performed the sacrifice, went with him, shaking the earth with the heavy burden of their armies. The members of the assembly, the Rittwijas and the foremost among the regenerate ones, by continually reciting the Vedas, and the celestials, the sages, the ancestral manes, and the Gandharvas by showering flowers on Yudhisthira began to praise him. Men and women being decorated with perfumes, garlands and best of ornaments, began to sport by smearing and soaking one another with unguents and various other fluids. The courtesans amused themselves by smearing and being smeared in return by the people, with unguents, milk and preparations of milk and perfumed water and turmeric, and thick pastes of saffrons. (8—15).

Thereupon, being guarded by the guards, the consorts of the monarchs desirous of viewing the grand ceremony went out in chariots of the best make, like unto the goddesses in the heavens. Being sprinkled with Ganges-water by their handmaids and their cousins, they shone there with their countenances blooming with their bashful smiles. These ladies soaked their handmaids, their brothers-in-law, with water thrown by leathern bags. Their garments becoming wet, their persons, their breasts, their thighs and waists were exposed to the gaze. Out of eagerness, their hair-knots were loosened and the garlands began to fall off from their necks. Thus by these charming pastimes, they inflamed desire in the hearts of the vulgar and the incontinent. Then that Sovereign of men, ascending a chariot, yoked with splendid steeds and decorated with golden festoons, shone in the midst of his spouses like unto

the best of sacrifices incarnate, attended by the various subordinate actions.

Thereafter having made him finish the ceremonies of *Patnisanjaj* and *Ababhritha*, the Rittwijas directed him to rinse his mouth with water; and then they sprinkled on him and Krishna, the waters of the Ganges. Then the kettledrums of the celestials and those of the mortals were simultaneously sounded. The sages, the ancestral manes and men began to shower flowers on Yudhisthira and Krishna. (16—20).

Thereupon, all people belonging to the various modes and orders of existences, performed ablutions with him (Yudhisthira), for even persons perpetrating the most heinous of crimes are purged of all their sins by such a bath.

Then the king, being vested in new garments and being adorned with ornaments, worshipped the Rittwijas and the members of the assembly and the Bipras with ornaments and cloths. Then that monarch, unflinchingly devoted to Narayana, also duly adored his friends, his kinsmen, the kings present, relatives, and everybody else present. Then all men present appeared beautiful like the celestials, being decorated with jewels, ear-rings, garlands, turbans, kan-chukas, garments and precious chains. The women also appeared superbly beautiful, having their countenances beautified by curling locks of hair and their ears decorated with brilliant pairs of pendants, and their waist set forth with golden chains.

Thereafter the high-born Rittwijas, the members of the assembly, the reciters of the Vedas, the Bipras, the Kshatriyas, the Vaisyas, the Sudras, the invited kings, the celestials, the sages, the ancestral manes, the goblins, the guardians of the worlds and their followers, these and others, being duly adored by king Yudhisthira and having obtained permission, with a delighted heart, went back to their respective abodes. They were not satisfied with praising the grand Rajasuya sacrifice celebrated by the king devoted to Sri Hari, even as persons are not satisfied by drinking nectar.

Thereafter king Yudhisthira affectionately bade farewell

to his friends, relatives and kinsmen, But in bidding farewell to Sri Krishna he was sorely afflicted with the thought of separation.

O Sire ! thereupon the Almighty Lord, having sent back to Kusasthali the Jadava heroes headed by Samva, remained with king Yudhisthira and they performed acts dear unto that king. Thus the king Yudhisthira, the son of Dharma, having crossed the ocean of his desire very difficult to cross over, was cured of his fever of anxiety through the agency of Sri Krishna. (21—30).

One day, having seen in the seraglio the prosperity of king Yudhisthira and having heard of the greatness of the Rajasuya sacrifice held by him, Duryodhana was sorely afflicted in his heart. Inside that seraglio built by the celestial architect Asura Maya, was collected all the prosperity of the earthly monarchs, the Asura kings and the celestial kings. Being surrounded by such prosperity there, the daughter of the king Drupada (Draupadi) was serving her husband the king Yudhisthira. Seeing all these Duryodhana, the king of the Kauravas, was afflicted at heart and he burned within with jealousy. Then in the seraglio were present the thousand wives of Madhupati (Krishna). Walking slowly in consequence of the heaviness of their hips, they produced a tinkling sound with their feet. Their waist were thin and delicate. Their breasts were smeared with saffron, and decorated with red garlands and their countenances were beautified with the lustre of *kundalas*, as also with flowing locks of hair.

In that assembly hall erected by Maya, the sovereign son of Dharma, sat like unto Maghabat himself, on a golden throne, being surrounded by his younger brothers, relatives, and Krishna. The king was then attended with all prosperity and was eulogised by the bards and ministers. At that time there came, O king, the proud Duryodhana, accompanied by his brothers wearing a diadem and grasping a sword and throwing hither and thither out of anger all things that came in his way. Being deluded through the illusive energy of Maya, proud Duryodhana mistaking land

for water drew up his clothes, and mistaking water for land, he fell into water.

O Sire ! though prevented to do so by king Judhisthira, yet Bhimasena, the ladies, and other kings encouraged as they were by Krishna in so doing, laughed aloud seeing Duryodhana in such a plight. Being greatly ashamed and casting down his countenance, and burning within with rage and concealing his emotions at that time, king Duryodhana then went back to the city of Hastinapur, his capital. Then the pious ones in that assembly exclaimed "alas ! alas !" and the foeless king Yudhisthira seemed to be absent-minded. Then that Lord Sri Krishna who was desirous of removing the heavy burden of the earth, and through whose illusory will Duryodhana had become the victim of so many mistakes, also kept silent.

O king ! now I have related unto thee, everything regarding the question thou dist ask of me about the wickedness of Duryodhana during the celebration of the Rajasuya sacrifice (31--40)

CHAPTER LXXVI

FIGHT WITH SALVA

The auspicious Sukadeva said :—O monarch ! Listen to another marvellous feat achieved by Krishna when he had assumed human form in his sport ; hear how the lord of the Souvas was killed. At the celebration of the marriage of Rukmini, the kings such as Salva, the friend of Sisupala, Jarasandha and others who had assembled there, were vanquished in battle by the mighty Jadus. At that time, at the very hearing of all the congregated monarchs, Salva took this oath : "I will relieve this earth from the burthen of the Jadus. Do ye all witness my prowess."

Thus having resolved, the foolish king Salva began to adore the Divine Pasupati, living every day solely on a handful of dust. In this way a complete year elapsed and the almighty Ashutosh (Siva), the lord of Uma, appeared before king Salva who sought shelter in him, to please him by granting a boon.

Thereupon, Salva begged of lord Siva the boon of obtaining a chariot capable of going everywhere, that will strike terror into the hearts of the Jadavas, and that will be invulnerable to the attacks of the celestials, the Asuras, the mortals, the Gandharvas, the reptiles and the Rakshasas.

Then the lord of the mountains, Siva, said "Be it is" to Salva's prayer. Thereafter being commanded by Siva, the conqueror of hostile cities, the celestial Architect Maya turned out an iron chariot named *Soubha* and gave it over to king Salva.

Thus having obtained that pleasure-going chariot hard being approached and encompassed in darkness, and cherishing his former enmity towards the Jadavas, king Salva marched on towards the city of Dwaravati. O thou foremost of the Bharata race ! then having besieged the city with his mighty army, king Salva began to devastate its pleasure gardens and groves in all directions. Dismantling the gate-frames and the gates, the palaces, the mansions and the awnings, the recreation grounds and the tops of chariots, king Salva began to pour down showers of weapons on the city of Dwaravati. Fierce tornadoes, carrying rocks, trees, grovels, and snakes, began to blow ; and showers of rain with the clapping of thunder began to pour down in torrents, and the cardinal points were darkened with thick clouds of dust. (1—11).

O king ! thus the city of Sri Krishna was harassed by the lord of the Souvas ; and like unto Earth oppressed by the Asura Tripura. Dwaravati was deprived of all its comforts. Thereafter the mighty and heroic car-warrior Pradyumna seeing his own subjects put to such miserable plight, came out in a chariot, thundering out "Be ye not afraid."

Then Satyaki, Charudeshna, Samva, Akrura with his brothers, Hardikya, Vanuvinda, Gadasuka and Sarana, and other mighty warriors, charioteers, and leaders and commanders came out, being duly guarded by chariots, elephants, cavalry and infantry. Like unto that war between the celestials and the Asuras, there ensued a fierce and sanguinary engagement between the Jadas and the followers of king Salva. Then in a moment, the son of Rukmini

(Pradyumna) destroyed with celestial weapons all the magical hallucinations spread by king Salva, the lord of the Souvas, even as the sun of warm rays chases away the darkness of night before it. Pradyumna had pierced the standard-bearer of king Salva with twenty five arrows having golden feathers attached and steel barbs, and reeds of close joints. Then he struck king Salva with a multitude of one hundred arrows, and every one of his soldiers with one arrow each. He also pierced the leaders of Salva's army with ten shafts each and the carriers with three each.

Beholding that marvellous feat of the high-souled Pradyumna, his own soldiers as well as those of his enemy began to praise him. Then that magical car of king Salva made by Asura Maya, eluded the perception of the party hostile to him by being at times visible and at other times invisible ; now by appearing like one thing and, then again appearing like another thing. Sometimes Souva was seen on the earth, sometimes the car was seen running through the heavens, sometimes it stood on the summit of hills and sometimes it was seen inside the waters. Thus it coursed like a fire-brand, and was not stationary even for a moment. (12—21).

Thereupon the commanders of the Jadava army aimed their shafts to the enemies whenever the Souva, the soldier of Salva and Salva himself were exposed to view. Then king Salva, who was endeavouring to devastate the city of his enemy (the Jadus) was sorely oppressed with the shafts discharged by his enemies,—the shafts, the touch of which was like that of fire or the scorching rays of the sun, and which were terrible like the serpents themselves. The heroes of the Brishni host were also severely wounded with multitude of the weapons shot by the commanders of king Salva's army ; but every one of them cherishing a desire for conquering the two worlds, did not leave the field of battle. A minister of king Salva who was named Duman, was, before this, put to distress once by Pradyumna. Now grasping a huge iron mace that Duman struck Pradyumna with it ; and then that powerful hero gave forth a loud roar. Then the son of Daruka versed in all duties of the charioteer of

Pradyumna carried him (Pradyumna) immediately away from the field of battle, as the breast of that repressor of enemies was cloven open with the stroke of Duman's club.

Thereafter Pradyumna, having regained his senses in a moment, spoke unto his charioteer :—

"Alas ! O charioteer ! this act of carrying me away from the field of battle, done by thee, is very vile. Except myself, on whom sin hangs through the fault of a cowardly charioteer ? No one, born in the family of the Jadus, has been heard of flying away from the field of battle. What shall I say unto my father and uncle, Krishna and Balarama when I shall meet them. I have deviated from the rules of fair combat. When questioned by them how shall I unfold this disgraceful tale to them ? Surely my sister-in-law shall similingly mock at me, saying, "O hero ! relate what other acts of cowardice were done by thy own people during the fight."

Thereupon the charioteer of Pradyumna replied:—"O master ! O thou long-lived one ! I have done this act out of a sense of duty. A charioteer should save the car-warrior when the latter should be in a predicament, as also a car-warrior should save his own charioteer. Knowing these injunctions of the Shastras, and seeing thee afflicted and fainting, and struck with the mace of thy adversary, I did carry thee away from the field of battle. (22—33).

CHAPTER LXXVII

DESTRUCTION OF KING SALVA

The auspicious Sukadeva said :—O king ! thereafter having rinsed his mouth and washed his limbs and donning his armour Pradyumna, bow in hand addressed his charioteer saying :—Immediately drive me where the heroic Duman is."

Then the son of Rukmini, checking the onslaught of Duman who had been concentrating his own forces, with a smile pierced him with eight shafts. With four of these arrows he wounded the four steeds of Duman's chariot, with one he struck the charioteer, with two arrows he

severed Duman's banner and bow and with the remaining one he cut off the head of Duman. Thereafter, Gada, Satyaki, Samva and others began to slay the soldiers of the king of Souva, who fell down with headless trunks. Thus this fierce battle between the Jadus and Salva, who had been striking and wounding one another, raged with unmitigated fury for twenty-seven nights.

Having been invited by Yudhisthira, the son of Dharma, Krishna was away in Indraprastha when the Rajasuya sacrifice was being accomplished. At that time Sisupala was killed. At that time Krishna having seen various evil portents hastened towards his own city of Dwaravati being permitted to do so by the elders among the Kurus, by the sages and by Pritha and her sons.

On his way Sri Krishna said, "I have come here accompanied by my elder (Balarama). Surely in the meantime the partisan king of the Chedi has invaded my city." (1—6).

Thereafter seeing the miserable plight of his own people and having employed Balarama in guarding the city, Kesa-va found out king Salva and his chariot Soubha and then thus directed his own charioteer Daruka :—

"O Charioteer ! soon drive my chariot near Salva's. This lord of Souvas (Salva) is a great magician. You ought not to be afraid of him."

Thus having been spoken to by the Lord, the Charioteer Daruka steadily stationing himself on the car, let it go. Soon thereafter the friends and foes saw the younger brother of Aruna (Garura) perched on the banner of Krishna's car. Thereupon the King Salva, whose army was by that time almost annihilated, beholding Krishna aimed a terrible weapon called *Sakti* at the charioteer of Krishna. Thereafter beholding it rushing like a large meteor through heaven illuminating the cardinal points, Soura (Krishna) sundered it in one hundred pierces by means of his sharp arrows. Sri Krishna then pierced king Salva with sixteen shafts ; and perforated the chariot of Soubha with a multitude of arrows flashing through the skies even as the sun covers the skies with his myriad effulgent rays.

Thereupon king Salva struck with a shaft the Sarnga bow and the right-hand of Krishna that had been weilding it ; and the Sarnga bow slipped from the hands of Souri (Krishna). Then there arose a confused noise of "Alas ! Alas !! amongst the beings who had been watching the fight.

Then the monarch of the Souvas gave forth a loud roar and thus addressed Janardana.

King Salva said, "O foolish one ! thou hast stolen away the wife of my brother friend, before the very eyes of the lookers-on. Thou hast slain him (King Sishupala) unwarily in the midst of the assembly. To-day I shall convey thee, who dost boast of never being defeated, to the regions of death, by striking thee with my shearp arrows, if thou dost stand for a while before me." (7—18).

The auspicious Almighty Lord said :—"O thou wicked one ! why are you thus wasting your words ? Don't you see that your death is imminent ? Heroes display their prowess and are not loquacious."

Having thus spoken, the almighty lord commencing the attack struck Salva on his collar bone with his club with vehemence who quaked and vomitted blood. When his pain from the stroke of the club had subsided a little, king Salva disappeared. A few seconds thereafter, there came a person who having bowed down his head unto Achyuta, said that he had been sent by Devaki, and with tears in his eyes he addressed Sri Krishna thus :

"O Krishna ! O Krishna !! O thou mighty-armed one ! O thou affectionate towards thy father ! Thy father has been bound and carried away by king Salva, just as a beast is carried away by a butcher."

Having heard thus unpleasant news from that person, kind-hearted Krishna, who had assumed human form, became absent-minded, and out of emotion usually natural for an ignorant person, said :

"How is it possible that the puny-minded Salva should carry away my father after having defeated the cool-headed Balarama, who is unconquerable even by the celestials and the Asuras ? Indeed Destiny is very powerful."

While Krishna was thus meditating in his mind the king of Soubha (Salva) appeared there holding another person, resembling Vasudeva, and addressing Krishna said :—

“Look hear Krishna ! this one is thy father, who has begotten thee, and for whose sake thou art keeping thyself alive. I will kill thy father before thy very eyes. O thou wicked-minded one, if thou art powerful enough, then save thy father.”

Having thus reprimanded Krishna, that one of great illusory powers, severed the head of Vasudeva with a sword, and carrying that trunk-less head, Salva ascended his magic-car named Soubha which could soar in the clouds. (19—27).

Though very intelligent, by nature, Krishna remained for a few moments overwhelmed with human affections, because he was greatly attached to his relatives. Then, being informed by Maya, that high-minded one came to know of the magic-spell spread over him by king Salva. Thus being freed from the illusion, Achyuta saw in the field of battle neither the messenger nor the corpse of his father, just as a person cannot realise the things of his dreams..

Thereafter seeing king Salva ranging through the clouds in his magic-car named Soubha, Krishna became determined to kill him. O thou royal-sage (king Parikshit) ! some sages with ill-conceived knowledge about the past and future, corroborate the above story, but they do not seem to perceive that their assertions are self-contradictory. Where are infatuation, grief, affection, and fear that are only possible with respect to ignorant persons ; again, where is that mighty Krishna whose semblance is perfect knowledge, mediate and immediate, and who is worshipped by the celestials themselves ? By serving his two feet, the pious having obtained knowledge of self, destroy monster of self-perversity, begotten of ignorance. By this means also they obtain for ever the status of the Lord Himself. How then is infatuation possible in that Supreme one who is the refuge of the pious ?

Thereafter Souri (Krishna) of infallible prowess pierced with his shafts king Salva who had been fiercely hurling a

multitude of weapons against his Sarnga-bow. Krishna cut off the armour, the bow, and the jewel on the head of his enemy, and by tremendous stroke of his mace he shattered the magic-car Soubha. Being shattered into thousand pieces by the mace hurled by the hand of Krishna, that magic-car Soubha fell into the waters of the ocean.

Thereupon leaving the car Soubha, king Salva came down, on the ground quickly. Then lifting his mace he attempted to assault Achyuta. When king Salva had been rushing towards him, Krishna with a javelin severed his hand bearing the club. Then to kill king Salva, Krishna wielded the marvellous discus (Sudarsana-chakra), resembling the sun at the time of the destruction of the Universe. Then almighty Krishna looked resplendent like the eastern mountain bearing the rising sun. Thereafter with a stroke of that discus, Krishna severed the head decked with a diadem and ear-ring of king Salva of wonderful magic power, just as Indra had cut off the head of Daitya king Vritra with his thunderbolt. A cry of "alas ! alas !! re-sounded the Universe, when the sinful king Salva had fallen and when the chariot Soubha was shattered by the stroke of Krishna's mace. O king ! in the heavens, the kettle-drums were sounded by the celestials themselves. At that time the king Dantabakra out of wrath appeared there running, desirous of doing a good turn to his friends. (28—37).

CHAPTER LXXVIII

BALARAMA GOES TO PILGRIMAGE AND KILLS SUTA

The auspicious Sukadeva said :—O king ! When Sisupala, Salva and the wicked minded Poundaka had been conveyed to the region of Death, there came to the field of battle a pedestrian fighter desirous of doing apparently an act of friendship to those departed heroes. O great king ! that person advanced with heavy footsteps burning with rage, wielding a terrible mace and shaking the earth underneath his feet. That one was known as Karusha and appeared to be tremendously powerful. Beholding him thus advancing towards himself with a club, he jumped down

from his chariot and dashed towards that Asura named Dantavakra, even as the billows of the ocean beat against their shores.

Thereupon that Asura of indomitable prowess born in the country named Karusha and himself also, going by the name of his country as the lord thereof, lifting his mace over his head thus addressed Mukunda :—

"It is very fortunate that thou, Krishna, hast to-day come within the range of my vision. O Krishna ! thou art our maternal cousin, but thou hast killed my friends and also intendest to kill me. Therefore, O thou vile wretch, I shall crush thee to-day with a stroke of this my mace resembling the thunderbolt itself. O thou ignorant one ! I am affectionate towards my friends. Therefore I shall to-day liberate myself from the debt of gratitude I owe to them, by slaying thee who art a feigned friend, even as one destroys the malady which has taken complete possession of the system."

Having reprimanded Sri Krishna with those ruthless and heart-rending words, the Asura Dantavakra struck him with his mace on the head, even as an elephant-keeper strikes the elephant with the goad (*Ankusha*). After having so stricken Krishna on the head, Dantavakra roared forth like unto a lion. Being thus hammered on his head, Krishna, the perpetuator of the Jadu-race, did not even flinch one step back from the field of battle. Rather, Krishna struck him on the breast with his heavy mace known as Kaumadaki. Then having his breast cleft open by the stroke of Krishna's mace, and profusely vomitting blood from the mouth, having his hairs dishevelled and his arms and legs paralised, the Asura Dantavakra fell down lifeless on the earth. (1—9).

Thereupon, O king, as in the case of the ruler of the Chedis, a wonderfully subtle effulgence emitting from Dantavakra, entered the body of Krishna even before the very eyes of the lookers-on. Thereafter Biduratha, the brother of Dantavakra, being over-powered with grief at the death of his brother, came there running in full speed, armed with a sword and buckler and desirous of slaying

Krishna. Thereupon, O foremost of the monarch, seeing him so coming on with full speed, Krishna cut off with his discus of razor-like edges, the Asura's head decorated with a diadem and ear-rings.

Thus, Soubha been destroyed and slain the indountable Salya, Dantavakra and his brothers being slain Sri Krishna was eulogised by the celestials, the mortals and others, and the sages and the Siddhas, the Gandharvas, the Bidhyadharas, the huge reptiles, the Apsaras, the ancestral manes, the Yakshas, the Kinnaras, and the Charanas. They glorified his victory and showered blossoms on him. Thereafter being surrounded by the foremost of the Brishnis, Sri Krishna entered his own city, which was most beautifully decorated. Thus the almighty Krishna, the lord of the Yoga prowess and the master of the Universe is always victorious. Persons of beastly insight only say that he also is sometimes vanquished by others. (10—16).

O king ! once having heard of the warlike preparations of the Kauravas and the Pandavas Balarama went away in an unconcerned manner and under the pretext of performing ablutions at all the sacred places. Having performed ablution in the Prabhosa (a place of pilgrimage) and having offered oblations of water to the celestials, the sages, the ancestral manes and the mortals, he went, accompanied by the Brahmanas. to the sacred river Saraswati, the current of which is hidden inside the sands of the river-bed.

Thereafter Balarama proceeded on to Prithudake Bindu lake. Tritakupa, Sudarsana, Bisata, Brahmatirtha, Chakratartha, and the eastern Saraswati. O Bharata (king Parikshit) ! having visited all the pilgrimages by the side of the Jumna and the Ganges, Balarama arrived at Naimisha forest, where the sages were engaged in the performance of the long-standing sacrifices. Thereupon those sages engaged in the celebration of sacrifices, knowing him to be Balarama instantly offered him a deserving welcome, and rising from their seats and bowing down unto him, they worshipped him. (17—21).

Thereafter having been duly worshipped with his followers and having taken his seat comfortably, Balarama

beheld Romaharsana, the disciple of the mighty Vyasa, seated on a beautiful seat. On seeing that low-born one not rising from his seat, and also not folding his palms, and seeing him so seated on an elevated seat amongst the other Bipras, Balarama became angry on him, and he said :—

"Why is this one born of a woman of higher caste than her husband, sitting on a seat elevated than those of these virtuous Brahmanas and that of mine ? This wicked one deserves death. Though this one is the disciple of the almighty Rishi Vyasa and though he is learned in the various histories, the Puranas, the religious codes and all other books, still he is haughty and immodest and a pedant bragging of his learning. Therefore all these qualifications are of no avail to him, even as the learning of the actor is of no use to him. For repressing wretches of this description, I have incarnated myself in this world. Imposters and religious hypocrites deserve death at my hands, inasmuch as they are by far the greatest of sinners.

Having spoken in the above manner, the almighty Balarama, though he had abstained from slaying the impious, killed him with the stroke of the Kusagras in his hand. The decree of Destiny is inevitable. Thereupon all the sages, being afflicted at heart expressed, "Alas ! Alas !" and they then spoke to Balarama as follows :—

"O Lord, O God, thou hast perpetrated in this a sinful act. O delighter of the Jadas, we ourselves offered him the high seat of a Brahmana and granted him a duration of life upto the termination of this sacrifice, in which we have to undergo great physical hardship. Unwittingly thou hast committed *Brahmanicide*. But, as thou art the master of all Yogas, the sin cannot be imputed to thee for this act. Still then, it is proper that thou shouldst expiate. O thou purifier of the worlds ! if thou dost perform the expiation for this sin of Brahmanicide, without being prompted by others, then the welfare of the worlds will be restored." (22—32).

Thereupon the auspicious Almighty Balarama said :— "I shall expiate for this act of homicide with intent of setting example to the worlds. Do ye all prescribe for me the

principal acts of atonements. Tell me what you had promised to this one, as regards the duration of life, prowess and keenness of the senses, and I shall see that your words come true through my own energy of illusion."

The sages then replied saying :—"O Rama ! do thou so ordain that thy weapon and prowess may not fail, as also our words may not prove untrue."

The auspicious Almighty Balarama then said :—"The Vedas enjoin that one's own self (*Atma*) is born as his son (that is a son is a portion of one's own self). For this reason let the son of Ramaharsana Suta by name be gifted with a long duration of life, sound health and keen intelligence. Let him also be the expounder of religion unto you all. O ye foremost of the sages ! tell me now what else do you desire me to do. O wise ones ! consider also what other acts shall I perform as atonements for this unwitting act of Brahmanicide."

The auspicious sages replied saying :—"O God ! there is a terrible *Danava* named Ballala, who is the son of Illala. Coming here in every *Parva* (the eighth and fourteenth day of each fortnight, and the day of the full and the new moon, are called the *Parva*-days), that *Danava* Ballala by name pollutes our sacrifice.

"O Dasarha ! we shall deem it a great favour if thou wilt slay this *Danava* who showers pus, blood, filth, urine, wine and flesh on us. Thereafter with passions subdued, travelling through the length and breadth of Bharatavarsa and bathing at the various sacred places of pilgrimage, thou shalt be purified of the sin of Brahmanicide in twelve month. (33—40)."

CHAPTER LXXIX

BALARAMA GOES TO VISIT THE SHRINES

The auspicious Sukadeva continued saying :—"O king ! when the next *Parva* day came, there arose a terrible showering of dust, and violent storms began to blow, and obnoxious smell filled the atmosphere. Thereafter the *Danava* Ballala began to pour down showers of unholy substances down

upon that place of sacrifice, and all on a sudden he appeared there with a terrible trident in his hand. His complexion was dark like collyrium, his hairs and beard were of coppery hue, his body was huge and his frowning countenance with fierce teeth was terror-inspiring. On seeing that Danava appearing in person, Balarama invoked his *Musala* (a club) that crushes the armies hostile to him, as also the plough-share (*Hala*) that subdues the Asuras. Instantly the Musala and the Hala came to him.

Then having drawn that Asura near him with the end of his plough, Balarama began to strike the Asura angrily on his head with his Musala. Thus being greatly stricken, his forehead was cloven, and vomitting blood, and uttering a petious wail, that Danava Ballala by name fell down on the earth, like a mountain red impregnated with minerals and ores dropping down on the earth on being struck with the thunderbolt. Thereafter the high-souled sages, having eulogised Balarama pronounced fruitful benedictions on him, sprinkled sacred water on him like the celestials sprinkling water on the slayer of the Asura Vritra. Then those sages presented to Balarama a celestial garland of incomparable beauty and made of never-fading lotuses and also heavenly garments and finest ornaments.

Thereafter with the permission of the sages, Balarama went to the pilgrimage Kousiki in company with the Brahmanas. Having performed ablution there, he went to Sarovara, where the river Saraju was flowing in strong currents. Then following the course of the river Saraju, Balarama went to Prayaga where he took his bath and offered oblations of water to the celestials and others. Then he went to the hermitage of Pulaka. Thereafter having bathed in the rivers named Gotami, Gandaki and Bipasa, and performing ablutions in the waters of the Sona, he went to Gaya and there having adored the ancestral manes by celebrating a sacrifice, he went to the pilgrimage where the sacred Ganges falls into the ocean. Having performed ablutions there, he went to the mountain known as Mohendra. There having seen Parasurama and having saluted him, Balarama repaired to Saptagodavari, Benu and Pampa.

and thence he went to Bhimarathi. There having visited Skanda, Balarama went to Sri-Shaila (the mountain of Prosperity) which is the abode of Girisha.

From the said mountain of prosperity the potent lord repaired to Dravira where he visited the holiest of the hills known, as Venkata. Thence he went to Kamakosthi, to Kanchipuri, to Kaveri, the foremost of the rivers and to the most sacred pilgrimage known as Sriranga, where Lord Sri Hari ever dwells. From this place he went to the mountain Risava, the play-ground of Hari, to the Southern Mathura, and to that part of the ocean where it is made passable by a bridge (Setubandha) and bathing where the people are purified of the most heinous of sins. At that place, the divinity having the plough for his weapon (Haladhara, Balarama), gave away unto the Brahmanas ten thousand milch cows.

From that place Balarama went to Kritamala and Tamraparni, and thence again to the Kulachala Malaya mountain. There having seen and saluted and greeted the sage Agasta and having received his benedictions and with his permission, he started for the Southern Oceans (Cape Comorin). There he saw the Goddess Durga, locally celebrated under the denomination of Kanya. Thereafter he arrived at the pilgrimages known as Anantapura and Panchapsaras (the pilgrimage of five lakes belonging to the Apsaras) where lord Vishnu is always present. There having performed ablutions he gave away ten thousand milch cows. Then the Almighty Lord travelled to Kerala and Trigastaka and to the region of Siva known as Gokarna, where the Divine Dhurjati is always present. Thereafter having seen the Goddess Daipayani, Balarama went to Surparaka. Thence he went to Taptee, Payushini and Nirvinda, where having performed ablutions he started for the forest of Dandaka. Then he entered into the city of Mahiswati situate on the banks of the river Reva. Thence having gone to the pilgrimage known as Manu, and having performed ablutions there, he came back to Pravasa. There from the lips of the Brahmanas he heard of the destructions of all the Kshatriya Kings and rulers in the battle between the Kauravas and the Pandavas, and he considered that the burden of the earth had been removed by Krishna. (1—21).

Then with a view to prevent Bhima and Duryodhana from the impending duel fight of maces, Balarama hastened to the battle-field of Kurukshetra. On seeing Balarama, King Yudhishtira and the twin brothers Nakula and Sahadeva and Krishna and Arjuna saluted him, and they stood silent before him, as they wondered as to what had he come there for. Then seeing the two combatants, Bhima and Duryodhana engaged in grim fighting with their maces and each one determined for victory and moving in diverse circular ways, Balarama addressed them as follows :—

"O heroes ! you two are equally powerful. O King Duryodhana ! O Vrikodara, do you know that one of you is superior in physical strength while the other excels in skill. For this reason, I do not see victory and defeat for any one of you, both, who are equally powerful. So let this fruitless fight cease."

O King ! but these two inveterate adversaries recollecting their mutual maltreatment and abusing reciprocally did not accept Balarama's very significant words. Then thinking the combat to be intended by Sri Krishna, Balarama went back to Dwaraka, where he met with Ugrasena and other delighted relatives. After staying for some time at Dwaraka, Balarama again proceeded to the Naimisha forest. There, out of delight, the sages with various sacrifices, worshipped him who is all sacrifice and who had refrained from joining in all combats. Then the almighty lord bestowed pure knowledge on those sages, by means of which they were able to realise the Universe in the soul and the soul permeated in the Universe. Thereafter having performed in company with his wife, the ablution known as Ababritha, and surrounded by his friends and dressed in fine garments and wearing ornaments and garlands of flowers, he appeared beautiful like the moon beautified with its own rays.

There are many such other achievements of the powerful Balarama, who is infinite and inconceivable and who had assumed human form through his energy of illusion. Whoever in the morning or in the evening recollects these achievements of Balarama of wonderful deeds, becomes the favourite of Vishnu. (22—34).

CHAPTER LXXX

THE STORY OF A BRAHMANA NAMED SRIDAM.

The auspicious King Parikshit said :—O thou Divine One ! O master ! we desire to hear about the other achievements of the high-souled Mukunda of infinite prowess. O Brahmana ! what person, conversant with the quintessence of things ever desists from hearing the pious accounts of the lord of holy renown ? Those who seek the realisation of their desires meet with grief. Blessed is that speech which extols the Lord's qualifications. Praiseworthy are those hands which perform deeds for the Lord. That heart is indeed true which meditates upon the Lord who is present in the mobile and immobile creation. Only that ear is blessed that listens to the Lord's holy accounts. That head is blessed which bows down unto the Lord's two distinct manifestations, such as mobile and immobile. And that eye is unerring that perceives those two manifestations. Also those limbs are blessed that are every day washed with the water from the feet of Vishnu, or that from the feet of his devotees.

The auspicious Suta said :—Having been questioned in the above manner by Parikshit, the protege of Vishnu, the potent Vadarayani (Sukadeva) answered as follows with his heart completely absorbed in the almighty son of Vasudeva. (1—5).

The auspicious Sukadeva said :—“O king ! Sri Krishna had a Brahmana friend, who was the foremost of those conversant with the knowledge of *Brahman*. That Brahmana was not attached to the objects of the senses, and was of peaceful soul and the master of his own passions. Betaking to a house-holder's mode of existence, this Brahmana lived on eatables coming to him of their own accord ; and the Brahmana's wife clad in rags was equally scantily covered and was emaciated with hunger. One day that pious lady devoted to her poor husband approaching him with a haggard countenance, said, ‘I am sinking and my limbs are trembling. O Brahmana ! I heard that the Almighty Lord, the foremost of the Satwatás, the refuge of those who take

shelter in him, the master of the Vedas and the husband of the goddess of prosperity (Lakshmi) is thy intimate friend. O high-minded one ! go thou unto that Lord who is the best refuge of the pious. He shall give an abundance of wealth to thee who art sinking under penury and art his friend. That ruler of the Bhojas, the Vrishnis and the Andhakas is now residing at Dwaraka. That preceptor of the Universe even gives away his ownself unto him who meditates on his lotus-like feet. It is no wonder then he should fulfil the desires of those persons who worship him with a view to secure their desired for objects and riches. Thus that Brahmana was repeatedly solicited by his wife."

"A sight of the Lord of holy renown is the best of all gain," thus thinking in his mind, that Brahmana (Sridam by name) made up his mind to go to Dwaraka, and he spoke to his wife as follows :—

"O thou blessed lady ! hast thou got in the house anything worthy of being presented to Krishna ? If so, let me have it."

Thereupon, soliciting from the Bipras four handfuls of flattened rice, she bound them in a piece of cloth and gave the bundle to her husband as present for Srikrishna. Having taken the bundle of flattened rice for presentation to Krishna that foremost of the Brahamanas started for Dwaraka, and he anxiously meditated in his mind on the way as to how he should have a sight of Krishna, (6—15).

However, the Brahamana Sridam arrived at the city of Dwaraka ; and having passed by three barracks of soldiers and having crossed three high-ways crowded with Brahmans, Sridam went near the palaces of the Andhakas and Vrishnis whose lord was Achyuta. Then Sridam, the regenerate one, entered into a residence out of the sixteen thousand residences of the queens of Sri Hari. Entering the precincts of the residence, the Brahmana seemed to enjoy the ecstacy of realising *Brahma*. Achyuta, who had been lying on the bed of his dear beloved wife, having seen Sridama at a distance, hurriedly rose up from the bed, and coming near the Brahamana (Sridama), he delightfully embraced him with his two arms. Thus having touched the

body of his dear friend, the foremost of the Brahamanas, Achyuta was highly enraptured, and tears of joy began to flow from his lotus-like eyes.

Thereafter making his friend Sridama take his seat on the bed, Achyuta himself collected the things for the adoration of the Brahmana and then washed his two feet with water. Then, O king, the Almighty Lord, the purifier of the worlds, took on his head the water with which the feet of his friend had been washed. He then smeared the Brahmana with heavenly perfumes and sandal paste and saffron. Thus delightfully worshipping his friend with *Dhupas*, incense, and rows of lamps, Krishna offered him betel, and then asked him the usual questions regarding his welfare. Then the queen herself with her maids, all appearing like celestial ladies, began to serve Sridama by way of fanning him, who was then clad in tattered rags, emaciated and lean and with his viens and arteries bursting out. Thereupon the members of the seraglio seeing this unclean Brahmana, appearing like one of the order of an *Abadhuta*, so delightfully welcomed and adored by Krishna of unsullied renown, were struck with wonder, and they said.

What act of great merit had been performed by this beggarly Brahmana in tattered garments, who is devoid of all auspiciousness and is ridiculed and neglected by the world ? This Brahmana has been adored like his elder brother by Srinivasa, the preceptor of the universe, who has embraced him, having neglected his dear beloved wife lying with him on the same bed." (16—25).

O King ! thereafter having held one another by the palm of their hands, Krishna and Sridama began to talk about those sweet adventures of their boyhood, when they lived together in the family of their spiritual preceptor.

The auspicious Lord Srikrishna said :—"O Sridam ! O thou versed in all righteousness ! having come back from the family of thy preceptor, to whom thou didst pay a handsome *Dakshina*. hast thou been married to a wife worthy of thy self ! O most learned one ! though thou art constantly leading a householder's mode of life, yet thy heart is not enslaved by desires, and I know that thou art

not too much attached to riches. Like unto myself acting for the welfare of the worlds, some people perform acts with hearts free from the influence of passions and having abandoned all desires for the objects of perception—desires which are installed into the hearts of people through the illusive energy of the Lord.

“O Brahman ! dost thou remember our living together in the family of our preceptor, whence having learned everything that is worthy of knowing, a regenerate one reaches the end of darkness. In the first place, a father, through whose instrumentality a being is born in the world, is the primary preceptor. In the second place, he is a preceptor through whose teachings a regenerate one is made capable of performing pious acts ; and lastly I am the preceptor of all persons of all modes of existence, for I bestow knowledge of *Brahman* on them.

“O Brahmana ! among the different sects living in their respective modes of existence, those persons are said to be wise who easily cross this ocean of existence with the help of teachings inculcated by me. I am the soul of all created beings. I am not propitiated so much by the observances of the Brahmacharya vow, or by a householder’s mode of living, or by the performances of austerities or by the mode of life of a sage, as by the service rendered by one unto his preceptor.

“O Brahman ! dost thou remember, that one day, when living with our preceptor, we had been sent by the wife of our preceptor to collect fire-wood ? Then, O twice-born one, when we had entered into the vast wilderness, a terrible storm and shower overtook us, even though at that time the rainy season had passed away. Dense and roaring masses of clouds darkened the skies. (26—36)

“O Brahman ! the sun set in the heavens, and immediately the cardinal quarters were pervaded with deep gloom ; and the undulations of the ground were deluged with water and we could not discern anything. There during that heavy pouring of rain, we were sorely struck with drops of rain and were driven by strong gusts of wind. Then failing to discern the direction to be followed, and being

sorely oppressed, we wandered there holding each other by the hands. Coming to know our condition, our preceptor Sandipani went out in quest of us, even before the rising of the sun. Then our preceptor found us, his disciples, in that miserable plight and said :—Alas O my sons ! for my sake you both have undergone great misery. Life is very dear unto created beings, and you have disregarded that life for me. In this manner good disciples should pay their debt of gratitude to their preceptors with a pious intention. O foremost of the regenerate ones ! I have been pleased with you. May your desires be fulfilled. Your knowledge of the Vedas will not wear away in this or in the next world."

"O Brahman (Sridama) ! many other such incidents happened during our residence in the abode of our preceptor. Through the grace of a preceptor a person attains to perfect tranquility."

Then the auspicious Brahmana (Sridama) said :—"O god of gods ! thou preceptor of the universe ! what good acts did we not perform when we lived in the family of our preceptor with thee who hast attained to the fruition of all desires. O Lord ! the fact of thy living with thy preceptor is indeed a mockery, for thy body is the birth place of the Vedas teeming with metres and of the final beatitude." (37—45).

CHAPTER LXXXI

THE STORY OF PROSPERITY OF SRIDAMA

The auspicious Sukadeva said :—O king ! thus when holding conversation with that foremost of the Brahmanas (Sridama), Srikrishna, the knower of the hearts of all creatures, smilingly looked up to him. Then that benefactor of the Brahmanas, the refuge of the pious, the Almighty Krishna, joking with his dear-loved Brahmana friend, looked at him with affectionate glances.

The auspicious Almighty Lord said :—"O Brahman ! What present hast thou brought for me from thy house ? Even very small particles of food collected by my devotees out of affection, become sufficient for me. On the contrary

-abundance of eatable gathered by men bearing no reverence for me, can not satisfy me. Leaves, blossoms, fruits or water or whatever else one reverentially offers unto me, I eat those things collected for me out of reverence and offered with a single-mindedness."

O monarch ! inspite of his being so spoken to by Srikrishna, out of bashfulness the Brahmana (Sridama) was not able to offer those four handfuls of flattened rice to the lord of the goddess of prosperity: Sridama held his countenance cast down towards the ground in bashfulness. Then Lord Srikrishna, who is the spectator of the souls of all beings, knowing the reason of the Brahmana's coming, thought within himself "This one did not worship me with a view to obtain prosperity. My friend has come to me to do an act that will please his very devoted spouse, I shall crown him with prosperity such as obtained with difficulty by any man."

Thus thinking within himself, and saying "What is this ?" Srikrishna himself took out the said bundle of flattened rice from the ends of the tattered cloth of Sridama. Then seeing the contents of the bundle, Sri Krishna said, "Indeed, my friend, I am very much pleased that thou hast brought this handsome gift for me. O dear one ! these handfuls of flattened rice are very much to my liking."

Having spoken thus, Sri Krishna ate one handful of the flattened rice and was on the point of taking another handful to his mouth when the goddess of prosperity swiftly caught the hand of the Supreme Lord, saying :—

"O thou essence of the universe ! even this much (what thou hast already eaten) is enough for conferring all wealth and prosperity on thy devotee ; and this is enough to secure thy graces for a person in this as well as in the next." (1-11).

That night the Brahmana (Sridama) lived in that palace of Achyuta, and there eating and drinking palatable dishes and potions he was over-joyed and thought himself transported to heaven. At the break of the following day Sridama started for his own house, having been greeted by the creator of the universe, who is content with his own self.

O Sire (King Parikshit), Sukadeva said,—when proceeding on his way back to his home, he was enraptured on remembering his meeting with Krishna. He did not get any wealth from his friend (Krishna), neither did he himself solicit it. And abashed he went back to his home with a heart contented at a sight of the illustrious Lord, “O ! I have seen the devotion of the Lord unto the Brahmanas themselves. Though poorest of the poor, I have been clasped to that breast of his, on which lies the goddess of prosperity herself. Alas ! how vast is the difference between my sinful and needy self and Krishna the Lord of the goddess of prosperity ! Still he did embrace me with his two arms, for the reason that I am his friend and a Brahmana. Honouring me as his elder brother, he did offer me a seat on the bed where the goddess of prosperity herself was sitting. When I was fatigued, I was fanned by his consort carrying a *chamara* in her hands. Like a divinity I was received with great hospitality, and my legs were shampooed, and I was worshipped by the god of gods, who considers the Brahmanas as his superiors. The adoration of his feet is the means of attaining to paradise and salvation, and to all prosperity to be obtained on this earth and in the nether regions, and also to success. Perhaps that gracious Lord has not given abundance of wealth to me thinking that obtaining great wealth he being needy, would be proud and would no longer think of me. (12—20).

While thus thinking in his mind Sridama came to the proximity of his own house, which to his surprise he found to be surrounded on all sides by chariots resplendent like the sun, the fire and the moon. The Brahmana found it furnished with beautiful pleasure gardens and groves, swarming with melodiously singing birds, and with expanses of water with decorated blooming *Kumudas*, lotuses, *Kalhara* and lilies.

Beholding his own house crowded with persons decked with ornaments, and with women having eyes resembling those of a gazelle, the Brahmana was astonished beyond measure and he exclaimed :—“What is this ? and whom does it belong to ? How is my thatched cottage so meta-

morphosed into this extensive and beautiful palace all around."

When that high-minded Brahmana had been thus revolving in his mind, persons of both sexes as beautiful as celestials, came out of the palace and welcomed the Brahmana with songs accompanied by musical sounds of various instruments. Having heard that her husband has come back, his wife became transported with joy, and hurriedly she came out of the house like unto the goddess of prosperity incarnate coming out of her own abode. Beholding her husband she began to shed tears of joy and her voice was choked with emotion. Then considering her husband to be the one, the worthy object of her adoration, she bowed down unto him and in her mind she embraced him with her eyes closed. Having seen his loving and lively wife like unto heavenly goddess, shine in the midst of maid-servants decorated with necklaces of gold, the Brahmana Sridama was struck with great amazement. He was beside himself with joy, and in the company of his wife he entered into his own house, which was furnished with hundreds of pillars made of jewels and which resembled the abode of the celestial king.

The Brahmana saw in the house delicate beds white as the froth of milk and fringed with golden laces, and trap pings, and beautiful bed-steads and fans and chamaras of golden handles. He saw seats made of gold, soft cushions and resplendent canopies fringed with strings set with pearls. He found translucent crystal cormas inlaid with large emeralds and decorated with rows of golden lamps, and he saw youthful damsels wandering and sporting there. The Brahmana found in his house abundance of all luxuries, and with a serene heart he thus reasoned regarding his apparently causeless prosperity. (21—31).

The Brahmana, Sridam, thought within himself as follows :—"Surely I can not conceive of any other cause for this unexpected prosperity of my unfortunate self, who had so long struggled against poverty, except the fact of my having seen the foremost of the Jadus (Srikrishna) who is the lord of all prosperity. My friend, the foremost of the

Dasarhas (Srikrishna) the lord of immense wealth, promising nothing before those who solicit him, gives immense riches unto them, just as the rain-cloud Parjanya pours showers in torrent. Whatever he gives, he considers to be insignificant, inspite of the gifts being handsome ones ; and whatever may be given to him by his friends he thinks to be too much. That high-souled one, accepted with great delight the present of a handful of flattened rice. which I offered to him. May I in my all future births, obtain the friendship, affection and love and service of that lord ! May I forever be related to that high-souled one who is endowed with all qualities, and may I delight in the company of his devotees ! The selfcreate almighty lord does not give unto his absolute devotees various kinds of prosperity or sovereignty or progeny. For these devotees are of shallow understanding ; and also the lord every day sees the fall of the wealthy people brought about by their arrogance."

Thus having resolved in his mind, the single-minded devotee of Janardana began to enjoy those luxuries with his wife ; but his heart was not very much attached to those enjoyments, and in this way he gradually liberated himself from their influence. The Brahmanas only are the masters of Sri Hari, the god of gods, the lord of all sacrifice, because there is no divinity superior to the Brahmanas. Thus that Brahmana, Sridama, the friend of the Almighty Lord Srikrishna, having seen the unconquerable divinity vanquished by hfs own devotees and having his bands of egoism loosened by a concentrated meditation on him (Sri-krishna), speedily attained to the status of the lord Himself. which is the posthumous existence of the pious.

Whatsoever person listens to this devotion of the deity-elect of the Brahmanas to the Brahmanas, be imbibing reverence for the Almighty Lord, is set free from the bonds of action. (32—41).

CHAPTER LXXXII
SRIKRISHNA GOES TO KURUKSHETRA

The auspicious Sukadeva said :—O king ! one day when Srikrishna and Balarama staying in Dwaraka, a very wonderful and complete eclipse of the sun happened. like unto the one taking place the end of a Kalpa.

O monarch ! being informed of this eclipse beforehand, all men went to the field of Kurukshetra. with a desire to insure their own prosperity in every thing. In this field of Kurukshetra, Parasurama, the foremost of those versed in the use of weapons, created several large lakes with the blood of the monarchs slain by him, at the time when he swept all Kshatriyas out of the earth. In that holy Kurukshetra subsequently the almighty Parasurama, though he was above the influence of actions, performed sacrifices like worldly people for the benefit of the worlds and for the destruction of his sins. All the people of India assembled at that sacred place, as also the Vrishnis, the Bhojas, Akrura, Vasudeva, Ugrasena and others.

O descendant of Bharata ! when they desirous of wiping out individual sins started for the field of Kurukshetra, Gada, Pradyumna, Sabma, and Anirudha with Suka, Sarana and Suchandra, were entrusted with guarding the city ; and Kritavarma was made the commander of Jadava armies. Those highly effulgent people on their way to Kurukshetra, appeared very beautiful being surrounded by chariots resembling those of the celestials, by a fleet of steeds like the billows of the oceans, by roaring elephants appearing like dense masses of clouds and by men having the effulgence of Vidyadharas. Wearing chains of gold and beautiful garlands, and vested in fine garments and accompanied by their wives they resembled the celestials themselves. (1-8).

There having performed ablutions and carefully observed a fast, those high-souled people, gave away unto the Brahmanas milch-cows covered with cloths and decorated with garlands and perfumes. Thereafter the Vrishnis having bathed for a second time in *Ramahrada* (the lake of Rama) gave delicious eatables unto the Brahmanas saying. "May our reverence remain flowing towards Srikrishna." Then the Vrishnis, to whom the only divinity was Sri-

krishna, with the permission of those Brahmanas, partook of their own meals. After that they comfortably rested themselves in the cooling shades of mighty trees. There they saw monarchs, those allied and friendly to the kings of Matsya, Usinara, Kausalya, Vidarbha, Kuru, Sanjaya, Kambhoja, Kekaya, Madra, Kunti, Anarata and of other kings belonging to their own party, or to the party hostile to them. They also saw there Nanda and other friends, cowherds and their wives ever anxious to have a look at Sri Krishna. Their hearts overflowed and their countenance bloomed forth with the excess of delight caused by their meeting with each other. Having embraced one another with the hair of their bodies erect and tongue-tied they were transported with joy. The women also, embraced one another with friendly smiles and sidelong glances. The saffron pastes on their breasts were displaced and they grasped one another's hands, and tears of affection trickled down their cheeks. Thereafter these people saluted their elders and in their turn were saluted by their youngers, and then having interchanged friendly greetings and enquired about one another's health, they asked about the various achievements of Srikrishna. Kunti the mother of the Pandavas meeting with her brothers and their wives, with her sisters, their sons and father and mother, and with Mukunda abandoned all her grief by talking with them. (9—17).

Then auspicious Kunti said—"O venerable brothers ! I consider myself as devoid of all blessings, for you pious ones, do not take any notice of me, in times of danger. Surely when destiny is adverse to a person, his friends, kinsmen, sons, and brothers and even his parents do not take any notice of their distressed relative."

Then auspicious Vasudeva replied :—"O beloved sister ! be thou not unreasonably hard on us : Men are puppets in the hands of Fate. Impelled by Fate men themselves perform acts and also cause others to perform actions. We had been driven to take shelter in the ten cardinal quarters in consequence of the tyranny of Kansa. And O sister ! through the Agency of Fate, we have been led to this place."

The auspicious Sukadeva continued saying :—"O king ! Then the monarchs were worshipped by Vasudeva, Ugrasena, and other foremost ones of the Yadavas. At this then they were highly satisfied for having seen the Deity that never lapseth. Thereafter Bhishma, Drona, Dhritarashtra, Gandhari and her sons, the Pandavas with their spouses, and Kunti, Sanjaya, Vidura, and Kripa and Kuntibhoja, Birata. Bhishmaka, the illustrious Nagnajit, Purujit, Drupada Saiva, Dhristaketu, Kashiraja Damoghosha, Bisalakshya, Maithila, Madra, and Kekaya, Judhamanyu, Susarma and Balhika and others, and other monarchs and the followers of Yudhisthira.

O monarch ! then those kings having seen Srikrishna of beautiful appearance attended with his wives were struck with wonder. Thereupon having been duly honoured by Krishna and Balarama, those kings began to eulogise out of delight, the Vrishnis whose sole protector was Krishna. (18—25).

The auspicious Kings said :—"O lord of the Bhojas ! thy birth and that of thy subjects are indeed blessed, because you can always behold before your eyes Sri Krishna, who can be seen with difficulty even by the Yogins themselves. The hallowed glory of Sri Krishna as delineated in the Vedas, sanctifies this Universe. The water from the feet of Srikrishna purifies the Worlds. His words are embodied in the *Sastras* (religious texts) and these are sanctifying the worlds. This Earth, the prosperity of which has been despoiled by the mighty *Kala*, still grants all our desires unto us, by the energy generated in it in consequence of its being touched by the lotus-like feet of the Lord. Your births in this world are fortunate in as much as in abodes all, who are engaged in the performance of worldly acts, resides the almighty Bishnu himself, who can generate in the heart an aversion for even paradise and salvation ; and also in as much as Bishnu is connected with you through consanguinity and conjugal relation ; and whom you all always see, touch, and follow ; about whom you always talk ; and who is meditated upon by you at the time of your eating, sleeping or lying down." (27—30).

The auspicious Sukadeva said :—O King ! having heard of the arrival of the Yadavas headed by Srikrishna, and being desirous of seeing them, Nanda (the cowherd King) came there being accompanied by the cowherds and with cart-loads of wealth as presents. Beholding Nanda, the Vrishnis were exceedingly delighted, and they rose up even as the body revives at the return of life. They were afflicted with long mutual separation and so now they clasped one another to their bosoms. Vasudeva having embraced Nanda was transported with joy and was overwhelmed with tenderness. Recollecting now the hardships imposed on him by Kansa, and also his own act of carrying his sons to Gokula, he was moved with emotion.

Then, O foremost of the Kurus,—Krishna and Balarama warmly embraced their parents. Out of overwhelming affection, they were not able to say anything for some time, and their voice was choked with tears. The high-souled Joshoda also having placed her sons on the same seat with her and having warmly hugged them to her breast, was relieved of all her grief. Rohini and Devaki also embraced the queen of Broja, and remembering the most friendly act performed by her, she was thus addressed in voice choked with tears.

The auspicious Rohini and Devaki jointly spoke as follows:—“O thou queen of Broja ! who can ever forget the everlasting act of friendship done by thee. That act cannot be sufficiently returned by one even if he is crowned with the prosperity of Indra himself, O thou good lady ! these two sons of us had not seen their parents, and being nourished and cared for by thee and thy husband, they were protected by thee, just as the eyes are protected by the eyelashes. Righteous as they are, they were afraid of nothing. Indeed the pious do not observe any difference between those who are related to them and those who are not.” (31—38).

Then auspicious Sukadeva continued saying again :—O king ! having met with their beloved Krishna after a long separation, the milk-women (the Gopies, the females of the cow-herds) cursed the creator who had created eye-lashes to

their eyes, for these lashes were hindering them from their intended uninterrupted sight of Krishna. Then having mentally introduced him in their hearts through their eyes, they embraced him, who is attainable with difficulty even by the Yogins themselves. Thereafter these women were buried with thoughts about him. The Almighty Lord, seeing them in that condition, met them in secret and having embraced them there asked about their welfare and smilingly said to them as follows :—

“O friends ! do you ever think of us, who to serve the interests of their relatives, had been absent for a long time in a distant country in order to exterminate the party hostile to them ? or do you hate us suspecting us to be ungrateful ? The creator of the Universe only can unite men together or separate them from one another. Even as the wind brings together and scatters away the masses of clouds, grasses, cotton and dust, so also the creator himself unites together and separates from one another the beings of his creation. Reverence towards me bestows immortality on men. Fortunate it is that you cherish great affection for me ; and that affection shall unify you with myself.

“O damsels ! I am the beginning and the end of corporeal beings and I am present inside as well as outside their bodies, just as ether, earth, water, fire and air are present in all created things. The created objects are pervaded by these elemental matters ; but the soul is untouched by the latter and is enshrined within the former for the enjoyment of worldly objects. Then again, the created things and the soul, both are permeated in me who am perfect and undeteriorating.”

The auspicious Sukadeva went on saying :—Thus the wives of the cow-herds were instructed in the spiritual knowledge by Srikrishna ; and by a concentrated thought on him they were liberated from being shut up in the mortal tenement and ultimately attained to him. Thereupon they hymned on him thus :—

The auspicious Cow-herd-women spoke :—“O thou from whose navel a lotus hath sprung up, thy lotus-like feet are meditated upon by the most potent masters of *Yoga* whose knowledge and experience are unfathomable. Thy feet are the only means for the liberation of people shut up in the black hole of worldly existence. May those lotus-feet of thine be ever present before our mind’s eye, inspite of our being absorbed in the engrossing attachments for our homes. (39-48).

CHAPTER LXXXIII

THE CONVERSATION BETWEEN RUKMINI AND DRAUPADI

The auspicious Sukadeva said :—O king ! the Almighty Lord, the refuge and the preceptor of the milk-women, having thus extended his grace unto them, turned to others. The lord then questioned Yudhisthira and all other friends of his about their welfare. Having been questioned and honoured by the Lord of the Universe. and with their sins destroyed at the sight of the lotus-like feet of the Lord, they thus answered him with a heart overflowing with delight :—

“O Lord ! how can misfortune befall upon them, who have listened with attentive ears to the nectarine accounts of thy glorious deeds—the accounts which emanating from the hearts of thy illustrious devotees drop from their lips. and which destroy the body and the ignorance of the corporeal beings ? We bow down unto thee, who art the refuge of the anchorites, unto thee who hast assumed a human form through the illusive energy begot of thy Yoga, to re-establish the time-worn authority of the Vedas ; unto thee whose intelligence is ever unerring and infallible ; unto thee whose semblance is eternal ecstacy ; and lastly unto thee who hast by thy own greatness, released thyself from the four distinct states of the soul.”

The auspicious sage went on saying :—When the people assembled there had been thus eulogising the Lord Sikhamoni of pure renown, the females of the Andhakas and the Kurus assembled there, and they began to rehearse the glorious achievements of Srikrishna, extolled in the three worlds. O King ! I shall now relate unto thee their conversation which ran as follows : (1—5).

At first the auspicious Draupadi said :—“O Baidarbhi ! O Bhadra ! O Jamvavati ! O Kausalya ! O Satyabhama ! O Kalindi ! O Saiva ! O Rohini ! O Lakshana, and the other wives of Srikrishna, do ye relate unto us how did the Almighty Achyuta marry you all, imitating through his energy of illusion the deeds of the human beings ?”

The auspicious Rukmini replied saying :—“When kings

holding bows in their head, were on the point of giving me away in marriage unto the ruler of the Chedis,—then Lord Srikrishna having placed the dust of his feet on the heads of those unconquerable host of kings, carried me away even as the king of beasts snatches away his own due share of meat from flock of goats and lambs. May I be allowed to serve those two feet of the Lord which are the receptacles of all prosperity.

Then the auspicious Satyabhama said :—“My father had been afflicted at the death of my brother, and had imputed infamy unto the Lord Srikrishna. Then to wash away his infamy, the Lord took the jewel by force from the king of the bears *Samantaka*, and gave it to my father. Thereupon my father being frightened gave me in marriage to the Lord, although I had then been affianced to another king.”

The auspicious Jambabati then said :—“My father, who begot me, not knowing the prowess of the Lord Srikrishna, as the Supreme Lord and the Lord of Seeta, fought with him for twenty seven days. Thereafter through personal experience, knowing the prowess of the Lord, my father offered the jem *Samantaka* and me in marriage to the Lord, having caught the Lord by his lotus-feet. That time forward I am the slave of the Lord.” (6—10).

The auspicious Kalindi said :—“With a desire to touch the feet of the Lord, I had been performing austere asceticism. Coming to me with his friend Arjuna, the Lord accepted my hand in marriage and from that time I have become a slave of the Lord, engaged in cleansing his house.”

The auspicious Bhadra said :—“Having arrived at my Swaymvara the Lord carried me away to his own residence having defeated the assembled kings and also my mischievous brother, just as a lion snatches away his game from a pack of dogs. May I in all my births be blessed with the office of washing the pair of lotus-like feet of the Lord who is attended with all prosperity.”

The auspicious Satya said :—“In order to beat the prowess of the rulers of the earth, my father kept seven powerful oxen having sharp and pointed horns. But this

humiliator of heroes as if in sport, speedily overpowered those oxen and then tethered them like boys binding the armless young goats. May I be ever his slave, who had carried me away, with maid-servants and armies, after defeating the hostile monarchs on the way."

The auspicious Mitrabinda said :—"O Draupadi ! knowing my heart to be devoted to Srikrishna, my father invited my maternal cousin Krishna and gave me in marriage to him with my female-friends and armies as dowery. In consequence of my own acts, I have been migrating and transmigrating in this Universe. May I ever for all my births to come be blessed with the contact of the Lord's feet, for that will bring about my own welfare," (11—16).

The auspicious Lakshmana said :—"O queen ! having heard the births and achievements of the Deity that never lapseth rehearsed by the celestial-sage Narada, I was devoted at heart to Srikrishna, and disregarded the other guardians of the worlds. because, I knew. that after mature deliberation the lotus-handed goddess had chosen him as her husband, O chaste lady ! my father known as Brihatsena who was very much attached to his daughter, having come to know of my intention adopted this means. O queen ! as in thy Swayamvara ceremony a fish was constructed for identifying Arjuna, so also a fish was constructed in my Swayamvara. The fish was not to be seen from outside, but only reflection of it could be seen in a vessel of water.

"Having heard of my Swayamvara thousands and thousands of monarchs versed in the use of weapons and arms as also their preceptors came from all directions to the kingdom of my father. According to their age and prowess they were honoured by my father ; and with their hearts captivated by me, they in that assembly caught hold of bows and shafts in order to pierce that fish. Some among them only lifted their bows, but were unable to attach the string to it and so left it. Some others having drawn the bow-string to the end of their elbow fell down being struck with the rebound of the bow-stick. The king of Magadha and Ambas-thas, the lord of the Chedis, and Bhima, Duryodhana and

Karna—these and such other heroes attaching the string to the bow were unable to find out the exact position of their target. (17—23).

"Then Arjuna the son of Pirtha, seeing the reflection of the fish in the water and discerning its situation, let go his shaft: which only touched the mark but could not bring it down. Thus, when all the monarchs had withdrawn having their pride humiliated, the Almighty Lord caught hold of the bow and attached the string to it with perfect ease. Then placing a shaft on the string and seeing the fish reflected in the water, he cut it with his arrow and brought it down at the time when the sun was shining high in the meridian. In the heavens kettle-drums were then sounded and the earth was filled with the cries of victory the celestials pour'd down showers of flowers, and they were transported with great delight.

"Thereupon I vested in new Silk garments, with a bashful smile playing on my countenance, and with my braided hair decorated with wreaths of flowers entered into the Swayamvara pandal producing a tinkling sound by the bangles of my feet, holding in my hand a golden garland set up with bright jewels, then raising my countenance, rendered conspicuous with the lustre of my curling locks and bright ear-rings furnished with beautiful forehead, and beautified with pure smiles and sidelong glances, I looked bashfully at the assembled kings sitting all around me. Thereafter with my heart devoted to the enemy of Mura, I slowly put the garland on his neck. (24—29.)

"Then Mridangas, Panakas, Conch-shells, tabors and drums were sounded and the actors and dancing girls began to dance and the singers began to sing. O Yajnaseni ! when I had thus accepted the Almighty Lord for my husband, the leaders of the assembled kingly host, being afflicted with desire and anger raging in their envious mind, were not able to brook the defeat. Then having placed myself inside his chariot yoked with four finest of steeds, the Lord having four arms stood up lifting his bow made of horn, ready for the imminent fight.

"O queen ! then under the very eyes of those monarchs,

the Lord carrying me in that car, Daruka, the Lord's charioteer, began to drove away, just as the king of beasts carries away his own share before the very eyes of other beasts. Then like unto the domesticated dogs trying to stand in the way of a lion, some among the said hostile kings tried to stop the Lord on the way, and several others gathered behind him with their bows uplifted and ready for fight. But their arms, feet and necks were severed by the shafts shot out from the *Saraga* bow of the Deity that never lapseth, and they fell down on the battle-field. On seeing this the others leaving the field fled away with all haste and speed. (30-35).

"Thereafter like unto the sun entering into the western hills, the Lord of the Yadus entered into his own city named *Kusasthali*, which was highly decorated with banners and streamers, shading the rays of the sun, and with very many artificial arches and which was the finest city on earth and in heavens. Then my father honoured his friends, kinsmen and relatives by giving away unto them valuable garments, ornaments, beds, seats, and clothes and dresses.

"Then he reverentially offered unto Srikrishna, who was above any want, maid-servants decked in various ornaments, and armies and elephants and steeds and weapons and other valuable articles. Thus, by undergoing various rigorous austerities and relinquishing the company of all our friends, we have become the slaves of this illustrious Lord who is ever satisfied with his own self."

The auspicious other wives of Krishna then said :—"King of Bhauma at the time of his conquest of the world had imprisoned us after having defeated our royal father. Having killed Bhauma and his relatives in battle, this Lord of the Yadus liberated us, who always meditated on his two lotus-like feet that are capable of freeing men from the fetters of worldly existence. And though he had attained to the fruition of all desires, still out of favour he did marry us.

"O most chaste lady ! we do not long to have sovereignty over this world or over the kingdom of heaven, or those luxuries that are obtained in heaven, or *Bairojna* or *Paramaisthya* or final beatitude, or the status of Hari him-

self, but we desire to bear on our heads the auspicious dusts from the feet of the wielder of the mace (Gadadhara), dusts which are fragrant with the saffron from the breast of the goddess of prosperity. The fat which the damsels of Braja and the cow-herds at the time of tending the kine desired, we are enjoying upto our hearts' content." (36—43).

CHAPTER LXXXIV

THE SAGES COME TO SEE SRIKRISHNA

The auspicious Sukadeva said :—O king ! Pritha, Gandhari the daughter of Subala, Yajnaseni, Madhavi and the wives of the other kings and those of the cowherds, all these having heard of the deepness of affection of the wives of Krishna towards him who was the essence of the Universe, were struck with wonder, and their eyes overflowed with copious tears.

When the men and women assembled there were thus interchanging friendly greetings with one another there arrived a large number of sages to have a look at Srikrishna and Balarama. O king ! there came in a body the following sages :—Dwaipayana, Narada, Chyavana, Devala, Asita, Biswamitra, Satananda, Bharadwaja, and Goutama ; Parasurama with his disciples, the almighty Basistha, Galava, Bhrigu, Pulastya, Kasyapa, Atri, Markandeya, Brihaspati, Daita, Trita, and Akata and the other sons of Brahma, and Angira, Agastya, Yajnavalkya, and Bama Deva—these and others.

On seeing them so approaching, Balarama and Krishna, the Pandavas, and other kings who had been sitting there, instantly rose from their seats, and bowed down unto those sages who are worshipped in the three worlds. Balarama and Achyuta, as also other kings duly adored the sages and offered unto them seats, padyas, Arghyas, garlands, incenses and unguents and enquired about their welfare and health. When the sages had comfortably seated themselves the Almighty Lord, the protector of righteousness thus addressed them ; and thereupon all the members of that great congregation attentively listened to him with their speeches curbed. (1—8).

The auspicious Almighty Lord said :—Verily our births have been blessed and we have obtained the highest object of our existence to-day, because of our having received a visit of the masters of Yoga, a favour which is scarcely obtained by the gods themselves. We us whose notions of asceticism are very poor and who look upon idols as divinities, hardly deserve to have a sight and touch of the lords of the Yoga-prowess, as also to make enquiries of them, to bow down unto them and to worship their feet ? Sacred places on land and water, or idols made of stones and earth, are not worthy of the names of Tirtha and gods respectively. Tirthas and adoration of idols sanctify men in a long time, whilst the sight of the pious instantly purifies them. Neither Fire, nor the Sun, nor the moon, nor the stars, nor the earth, nor water, nor the sky, nor air, nor speech, nor the mind, when worshipped with a sense of distinction, can dispel the ignorance of men's mind ; but the service of the wise even for a moment is capable of destroying all ignorance.

Those who take this body consisting of the three humours of bile, phlegm and wind for the ego ; those who consider their sons and wives as their own selves ; those who look upon earthen idols as adorable divinities and those who think water as *tirthas* but do not accept the wise and the experienced as divinities or *tirthas*, are surely like foolish asses that serve the cows by bearing hay for them." (9—13).

The auspicious Sukadeva went on saying :—O king ! having heard these apparently incoherent words of the Almighty Krishna of never failing memory, the Brrhmanas remained silent and their intellects were bewildered. Then having ruminated upon the speech of the Lord in which he defined the wise, the sages came to the conclusion that the Lord only honoured them for inculcating a lesson to the worldly people, so that they may follow his example and worship the wise and the experienced. Then with smiling countenances they thus addressed the preceptor of the worlds :—

The auspicious Sages said :—“Oh ! wonderful is the behaviour of the Lord, who having disguised himself in

human garb, is acting like a being other than a divinity, and by whose energy of illusion we, the foremost of those conversant with the real nature of things, and the masters of the creators themselves, are befooled and bewildered ! The Supreme Being, though actionless and single, still differently manifests himself being differently designated, in the creation, preservation and annihilation of the Universe, in the same manner as the earth is differently designated being moulded and transformed into various shapes. The Lord is not bound by the fetters of action ! Verily the behaviour of the Great One pervading the Universe is a mockery of the behaviour of human being. In proper time and in thy sport, thou dost assume a form composed of the essence of goodness for the protection of thy own chosen people, for the suppression of the crooked, and also for inducing men to follow the path chalked out in the eternal Vedas.

"O Lord ! thou art the founder of the different sects (Brahmana etc) and thou hast also prescribed their respective modes of existence. Thou art the Supreme Purusha himself. The hallowed Vedas are thy heart, where by means of rigid austerities, self-restraint and diligence, a person can realise the causes and their consequences and also the supreme entity that transcends both these causes and consequences.

"O Brahman ! therefore thou dost greatly honour the race of the Brahmans, a race in which the emanations of thyself, who art the framer of the Shastras, are ordinarily manifested. Thou art the foremost of the Brahmanyas. To-day our births have been blessed. To-day our learning, our austerities and our eyes have also been blessed. Because to day we have met with thee, who art the only refuge of the pious ones. Thou art the best of all prosperity.

"Salutations unto the Almighty Krishna of unfailing memory, who is the Supreme soul and whose greatness is concealed under the veil of his own energy of illusion produced by his power of yoga. These kings and the Brishnis living with him do not know the true nature of this Reverend One, who is hidden behind the screen of his own illusive energy and who is the cause, the essence and the

Lord of this Universe. Just as a person in his dream accepts things which have no existence in imagination, as real and as sometimes he considers himself to be identical with a lion or a tiger in the same manner, O Brahman, the people of this Earth cannot realise thee, for they are engrossed by the thoughts of mere empty names which denote no really existing object, and that is because their hearts have been bewildered by delusion and their discriminating faculty has been blunted.

"O Lord ! we have to-day seen thy two feet from which has risen the sacred Ganges capable of washing away numerous sins and which are meditated upon by people matured in the Yoga. In days gone by, adoring thee by their unflinching devotion, the devotees have attained to thy mode of exalted existence, having been liberated from their desires and their mortal tenements. O Lord ! do thou be pleased to bless us who are thy devotees in the same way." (14-26).

The auspicious Sukadeva said :—O thou royal sage ! thus having addressed the descendant of Dasarha, Dhritarashtra and Yudhishtira, the sages were prepared to return to their respective hermitages. Then on seeing them prepared for their departure, Vasudeva of illustrious renown approached them and having saluted and touched their feet, with a concentrated mind, he thus addressed them :—

The auspicious Vasudeva said :—"I do bow down unto you, O sages, who are identified with all the deities. I crave your indulgent hearing. Do you be pleased to explain to us how by the performance of actions the bonds of actions fall off ?"

Thereupon auspicious Narada said :—"O Bipras ! it is nothing wonderful that Vasudeva being desirous of acquainting himself about the means of realising his own welfare, should question us for he considers Krishna as a mere human child. Familiarity breeds contempt among men. Do ye behold ! persons disregarding the waters of Ganges, have taken recourse to the waters of the other rivers for the purpose of purifying their own selves. The Omniscience of that Being is never destroyed, either in the course of

'time or with the annihilation or preservation or creation of the Universe, or through the instrumentality of others, or by itself or through transmigrations or through the agency of any other being or objects. Other people consider the Lord, who hath no equal and whose greatness is not diminished by his love for actions, by his performance of them, and by their results and also through the influence of the principles as hidden behind his own creations, the living and other things, just as the Sun is sometimes hidden behind the clouds and haze and mist." (27—33).

The auspicious Sukadeva again began saying :—O king ! thereafter the sages addressing Anakadundhuvi (Vasudeva) said these words unto him at the hearing of all the kings present there as also within the hearing of Achyuta and Balarama.

The auspicious sages said :—"It has been ascertained by the pious that by the performance of the following acts, the bonds of action would fall off, viz., the reverential adoration of Vishnu, the Lord of all sacrifices, with the best of sacrifices, which not only satisfies the heart, but also is the easiest way to emancipation, and is at the same time the highest form of religion and affords solace unto the soul. These facts the wise have realised by their mastery of the Sastras. To worship the Great Purusha with all one's possessions and with a pure heart and cherishing no desires, is the best mode of leading life, betaking to which the twice-born ones who have married and settled down, can hope to secure the foremost of blessings.

"O Vasudeva ! a prudent person should relinquish his love for money by charitable deeds and by the performance of sacrifices ; he should overcome his love for his wife and children by a wholesome enjoyment of the luxuries of homely life ; and lastly he should give up his ambition of attaining to paradise, and other similar regions by considering that in the course of time all these regions will be destroyed. Thus having relegated all the desires the wise people should live in human localities, and thereafter they should find shelter in hermitages.

"O Lord ! when a regenerate one is born, he is bound by

three obligations viz. one to the celestials, one to the sages, and the other to his ancestors: He becomes fallen morally if he does not set himself free from the said three obligations by performance of sacrifices, by the study of the Vedas, and by begetting progeny.

"O high-minded one ! to-day thou hast been liberated from two of these obligations, the one due to thy ancestors and that the other to the sages. Hereafter discharging thyself from the obligation due to the celestials, and being not obliged to any body, do thou forsake thy abode. O Vasudeva, do thou begin to adore Sri Hari, the Lord of the Universe, with perfect devotion ; for Hari hath accepted thy sonship." (34—41).

The auspicious Sukadeva said :—O king ! thus having listened to their words, the high-minded Vasudeva elected those sages as Rittwijas and propitiated them by bowing down unto them with his head. O king ! having been duly elected by the righteous Vasudeva, in that very spot they helped him in the performance of sacrifices having excellent objects for their results. When, O king, the initiation into the sacrifice had been done, the Brishnis and the assembled kings duly bathed, wearing garlands of Pushkara, and clad in fine raiments, and decked with valuable ornaments, crowded there. The queens and the consorts of these kings were greatly delighted, wearing necklaces, and vested in fine garments and smeared with unguents and bearing presents in their hands, approached in large numbers, at the place of sacrifice. *Mridangas, Patahas* and *Benus*, Conch-Shells and *Anakas* were sounded. The dancing girls and actors, began to dance, and the bards and minstrels began to eulogise and sing panegyrics. The Gandharvas and their wives gifted with melodious voice began to sing charming songs. Then having painted Vasudeva's eyes with collyrium stick and smearing his body with oily substances, the Rittwijrs performed the *Abhiseka* ceremony of him together with his eighteen wives. Vasudeva then shone forth like the moon surrounded by the stars. Thus having been initiated and being clad in black-deer-skin and in the company of his wives decked with fine raiments, bracelets, golden-chains, *kundalas* and bangles, Vasudeva was rendered greatly conspicuous.

O monarch ! the Rittwijas being clad in yellow-silk raiments, with the members of the whole assembly, appeared as beautiful as their brethren did in the sacrifice of the slayer of the Asura named Vritrasura. At that time the lords of being, Balarama and Srikrishna appeared exceedingly beautiful, being surrounded by their respective friends wives and children, and being attended by all their prosperity. Then with *Prakriti* and *Bikriti* sacrifices duly performed, and with sacrifices such as *Agnihotra* and others, Vasudeva adored the Lord of all things, knowledge and actions.

Thereafter, in proper time and in accordance with the rules of the Vedas, Vasudeva gave unto the Rittwijas garments, ornaments, cows, land, young ladies, and precious gems. Thus having accomplished the ceremony known as *Ababriha* for their *yajamana* and his wives, the illustrious sages and their *yajamana* performed ablutions in the lake named after Parasurama. Then Vasudeva gave away unto the bards and *bandinas* various ornaments, raiments and also many young ladies. Thereafter being decked with valuable ornaments, he distributed rice amongst all classes of beings commencing from the dogs themselves. Then he also honoured his friends accompanied by their wives and children and the Bidarbas, Kosalas, the Kurus, the Kasis, the Kaikeyas, and the Srinjayas, with various gifts. He also honoured the members of the sacrificial assembly, the Rittwijas, the celestials, the men, the goblins, the ancestral manes and the Charanas.

Thereafter all of them with the permission of the lord of the goddess of prosperity went back to their respective abodes, speaking highly of the sacrifice. Then Dhritarashtra Bidura, Yudhisthira, Bhima, Arjuna, the twins Nakula, and Sahadeva, Bhishma, Drona, Pritha, Narada, Vyasa, and other relatives and kinsmen having embraced their friends the Yadus, and being afflicted at the thought of separation from them, they went back with great difficulty to their respective kingdoms and abodes. So also the other people assembled there returned to their homes. But Nanda with his follower cowherds having been reverentially adored by

Krishna, Balarama, Ugrasena and others being greatly affectionate unto them lived there for sometime more. (52-59).

Thus, Vasudeva, having safely reached the end of the ocean of his desires was greatly delighted at heart, and being surrounded by his friends and taking Nanda by the hands, he said :—

The auspicious Vasudeva said :—“O brother ! the fetters of affection forged by God Himself, that bind men to one another are considered to be proof against the prowess of the heroes and the knowledge of the Yogins. We are very ungrateful, while ye are the foremost among the pious ; and the incomparable affection that ye cherish for us will not go for nothing. In days gone by, we did not do any good towards you all, for then we had not the power of doing so.

“O brother ! being blinded with arrogance begot of our prosperity we do not regard you all though you are before us. O bestower of honour ! it is better that a person desirous of securing his own good should not be gifted with prosperity and kingdom ; because being blinded by the pride begot of these, he does not then see his kinsmen and friends.”

In this way, with his heart overwhelmed with the affection for his friends, Anakadundhubhi (Vasudeva) began to shed incessant flow of tears. His tears fell in torrents as he remembered the greatest acts of friendship done by Nanda to him. Nanda also, out of his affection for Balarama and Krishna, and with intent to perform the endearing acts of his friend, stopped there for three months, being held in high esteem by the Jadus.

Then having satisfied the desires of his friends, Nanda with his friends, followers and inhabitants of Braja, having taken the various ornaments and precious garments, and having accepted the gifts offered by Vasudeva, Ugrasena, Krishna Uddhava, Balarama and others, and with permission of the Jadus, went back to his own kingdom. Then Nanda, the cow-herds and their wives, reluctantly taking away their hearts engrossed in the lotus-like feet of Govinda, repaired to the kingdom of Mathura.

When their friends had gone away, the Brishnis whose only Deity was Krishna, went back to Dwaravati, at the advent of the rainy season. They rehearsed to the people, the accounts of the sacrifice and festivities held by the foremost of the Jadus, as also their meeting with their friends, during their sojourn to the Pilgrimages. (60—71).

CHAPTER LXXXV
BALARAMA AND KRISHNA BRINGS THE
DEAD SON OF DEVAKI

The auspicious Sukadeva said :—O king ! one day the two sons of Vasudeva, Achyuta and Sankarsana, came to him and saluted him by touching his two feet. Thereupon delightfully greeting them Vasudeva spoke to them. Having heard the words of the sages regarding the prowess of his sons, Vasudeva fully believed in their greatness, and he addressed them the following words :—

“O Krishna ! O Krishna ! O thou most illustrious Yigin ! O Sankarsana ! O thou eternal one ! I know that you both transcend Pradhana and Purusha which are the immediate cause of this visible Universe. In whatsoever place, through whatsoever agency, from whatsoever source, for whatsoever reason, in whatsoever time, by whatsoever ways, whatsoever things are created, thou (Krishna) art their Lord, the master both of Pradhana and Purusha. O Adhokshya ! O thou Supreme Soul ! permeating thyself in this wonderful Universe of thine own creation, thou dost, O Self-create One, preserve it, through the instrumentality of thy energy of action and consciousness. The energies of the principle of vitality and other creative principles are borrowed from the supreme Lord, inasmuch as these energies are dependent on the Lord’s energy and are differentiated from those of his. As also these energies are only capable of performing something when the divine energy surcharge them. In reality thou dost constitute the splendour of the moon, the burning power of fire, the effulgence of the sun, the flashing of the stars and the lightning, the stability of the mountains, and the smell of the earth.

“O God ! thou art identified with the life-giving and soothing power of water with its quality of fluidity and tastefulness. O Lord ! thou art the velocity, vehemence, energy, and fleetness of the wind. (1—8).

“Thou art the intervening space between the cardinal points, and the cardinal quarters themselves. Thou art the sky and the ethereal region and the modification of ether. Thou art sound, and hast no part and no magnitude, and art

identified with the symbol of *pranava*, the mystic *omkara*. Thou art the differentiating attribute in consequence of which things are differently designated. Thou art the power of the senses and also the energy of the gods presiding over the senses. Thou art the persevering tendency of the intellect and the reasoning faculty of the mind. Thou art the creator or cause of the elementary ingredients, thou art that power of the sense-organs by means of which they perceive objects. Thou art the *Baikarika* of the gods, and the nature of the incased souls. In this changing universe thou art that entity that has no destruction, just as the elementary matter of a thing may be transformed but undergoes no destruction. The principles of Goodness, Dullness and Energy and their various results have been attributed by *Yoga-Maya* unto thyself, who art the Supreme Brahmana. But in reality these attributes do not exist in thee. When, however, they are ascribed to thee, thou dost not behave in a manner as to indicate thy sub-ordination to them ; at other times, thou art unmanifest and unrealisable. In consequence of their ignorance begot of their incapability to understand the subtle presence of the universal soul in the objects of creation, persons are born in this world in direct obedience to their own actions.

"O Lord ! Whatsoever person, having obtained human existence, the keen-ness of the sense-organs is engrossed in selfish thoughts and is occupied in self-aggrandisement, his duration of life passes away under the influence of thy illusion. This body (the person himself) is I, and these sons and daughters begotten by this body are mine. These and other similar ideas indicate the bond of affection by which thou dost bind the beings of this Universe. You both, Balarama and Krishna, are not our sons, but you are the Lords of *Pradhana* and *Purusha*. Tell me truly whither you have not incarnated yourselves to remove the burden of this earth or to destroy the race of the *Kshatriyas* ?

"O thou (Krishna) friend of the distressed ! to-day I do seek shelter in thy two lotus-like feet that dispel the fear of those frightened with the apprehension of repeated births meaning bondage to the world. Up to the present

day, considering our clay-like bodies to be our own and letting loose the reins of our passions, we did consider thee as our son. What a wonderful vanity ! In the lying-in-room, addressing us, thou didst say ; I am the self-create divinity ; in every cycle through your agency, I do incarnate myself for the propagation of religion. Thou dost assume and abandon various figures, but like ether or space thou art not connected with any of these. O Great One ! O thou praiseworthy Lord ! What person can ever comprehend the greatness of thy illusive energy ?" (9—20).

The auspicious Sukadeva said :—O king ! the Almighty Lord, the foremost of the Satwatans, having heard these words of his father Vasudeva smilingly replied to him saying thus in an humble attitude and in elegant language !—

The auspicious Almighty Lord said ;—"O sire ! I do fully accede to these thy very reasonable utterances, because through this address thou hast explained to thy sons a host of religious lessons. O foremost of the Jadus ! myself, yourselves, these elderly people and all these inhabitants of the city of Dwaraka, should ordinarily be looked upon as portions of the Reverend One himself. That single, ever abiding and uncreate soul, who is all effulgence having created various structure by means of his procreative energy who multiply them which are differently manifested. Though the soul is immutable, yet he is manifested as the sky, the air, the effulgence, water and earth, and things evolved out of these elements. He is multiplied and is seen as many or a few.

The auspicious Sukadeva said :—O monarch ! having heard those words uttered by the Almighty Lord, Vasudeva was freed from his distinctive notions regarding the gods ; and being delighted at heart he remained silent. O foremost of the Kurus ! thereafter Devaki permeated with all the gods, having heard that the deceased son of her preceptor had been resuscitated by his two sons, was struck with great wonder. Addressing Krishna and Balarama and remembering her children slain by Kansa, that miserable woman said unto the former, while her eyes overflowed with tears in consequence of the intensity of her affection.

The auspicious Devaki said :—“O most charming Balarama ! O thou of immeasurable strength ! O Krishna ! O thou lord of those conversant with the practice of Yoga ! I have known you both to be the masters of the creators of the Universe and to be the two primary Purushas. O primary Purushas ! You both are born in my house in order to remove the burden of this earth and to kill those kings, who in course of time have lost all might and greatness and who deviate from the path chalked out in the shastras. O thou essence of this Universe ! to-day we do seek refuge with thyself, the smallest portion of whose portions is capable of creating and destroying this Universe. Commanded by your spiritual preceptors you brought back from the region of Death the deceased son of your preceptor and restored the child to him by way of *Dakshina* payable to him. You both are the masters of those who are skilled in the practice of Yoga. Do you now fulfil a similar desire of mine, I crave so very much to see my sons slain by the sovereign of the Bhojas (Kansa), restored to life.” (21—33).

The auspicious Sukadeva said :—O Bharata ! having been thus requested by their mother, Balarama and Krishna by virtue of their illusive powers acquired through their practice of Yoga, entered into the nethermost regions. Vali, the monarch of the Daityas, on seeing these two Lords of the Universe, and his masters approaching him, instantly rose up from his seat. His heart was filled with delight at the sight of his masters, and he prostrated himself at his feet along with his descendants and dependants. He offered them two splendid seats for those two high-souled ones and requested them to sit on these seats. Then having washed their lotus-like feet, Vali and his descendants held, on their heads, the water capable of sanctifying the Universe. Thereafter the Daitya-king worshipped them with great grandeur, by offering valuable raiments, ornaments, unguents, garlands, incenses, lamps and delicious food. Vali devoted himself, his wealth, followers and descendants to the service of these Lords. Then, O king, Indrasena (Vali) having touched for a while the lotus-like feet of

Almighty Krishna, was overwhelmed with reverence and his intellect reeled, his hairs stood on their ends ; his eyes overflowed with tears of joy ; and he thus addressed the Lords with his voice choked with reverence :—

Then auspicious Vali said :—"Salutations unto the endless and infinite one. Salutations unto Srikrishna, the ruler of the Universe. Salutations unto propagator of the *Sankhya* and *Samadhi* doctrines. Salutations unto the Supreme Brahman and the Great Soul. Verily it is inconceivable for the created beings to obtain a sight of you both. But some fortunate people, through your grace, sometimes obtain this opportunity. For instance, we have to-day by chance been favoured with a sight of you both. In us the qualities of ignorance and energy (*Tamas* and *Rajas*) predominate. The Daityas, the Danavas, the Gandharvas, the Siddhas, the Vidyadharas, the Charanas, the Yakshas, the Rakshashas, the Pishachas, the goblins, the Pramathas and their leaders—these all keep alive an inveterate enmity towards thyself, who art the receptacle of pure-goodness, and whose semblance is the Shastras. Our condition and that of others like ourselves is not very differnet from this. Some people have attained to thee through implacable hatred. Some other people through unflinching devotion unto thee, and some others attained to thee through their love and service unto thee. But the pure-natured celestials though living in thy proximity have not been able to attain to thee in the same away as above.

"O thou master of those skilled in the practice of Yoga ! even the illustrious Yogins cannot comprehend these and other inscrutable action of thy illusive energy, what to speak our insignificant selves ? O Lord ! be thou propitious towards us. In comparison to thy lotus-like feet, which are sought after by those sages who have attained to the fruition of their desires, worldly habitations my be deemed as black holes. We shall take shelter under the mighty trees that protect the Universe, and being contented and living upon the ripe fruits that will drop down out of their own accord, we shall associate with the pious people who are the friends of all creatures. O Lord of those worthy

of our adoration ! be pleased to impart true knowledge unto us and destroy all our sins. A person cherishing reverence for thee is not subject to the injunctions and interdictions of the Shastras." (34—46).

The auspicious Almighty Lord said :—"In the first Cycle, Prajapati Marichi begot six sons on Uma. These divine sons of Marichi laughed at Brahma when he was ready to consort with his own daughter. Due to this their blameworthy action against Brahma they were born in the iniquitous family of the Asuras. They were born as sons of the Daitya King Hiranyakha ; but being transferred unto the womb of Devaki by Yogamaya, they were born as her sons. O king ! these sons of Devaki were slain by Kansa. This Devaki considering them as her own sons still mourns for them, and those sons are now dwelling near thyself. Now I want to convey them once to my mother in order to sooth her grief. Then being liberated from their curse and their fever of affliction cured, they shall repair to the celestial regions. Smara, Ukgitha, Parisanga, Hatanga, Khudravak and Grini—these are the six sons of Marichi. They shall again attain to the existence of the pious through my grace."

Thus having spoken to Indrasena (Vali) and being worshipped by him and taking those sons of Devaki with them, Balarama and Srikrishna came back to Dwaravati, and gave those sons over to their mother. On seeing those sons of her, milk began to ooze out from her breast out of affection for her children. She embraced them, placed them on her lap and smelled the crown of their heads repeatedly. She suckled them with her own breast-milk. She was transported with joy for having touched her sons after their long separation. She was bewildered ; by the illusive energy of Bishnu which is instrumental in the creation of this Universe. For having sucked her nectar-like milk and having eaten the leavings of the club-armed Deity (*Gada-dhara*), and in consequence of their having touched the body of Narayana, these sons of Devaki then realised the knowledge of the self or soul. Then having bowed down unto Lord Govinda, Debaki, Balarama and their father

they proceeded towards their abode through the ethereal region, before the very eyes of the lookers on. O king ! then the divine Devaki having seen the coming back and departure of her dead sons, was struck with great astonishment, and she thought over all these to be the result of the wonderful illusive Will of Lord Krishna. There are such and other endless wonderful tales regarding the prowess of Krishna of infinite might, who is the essence of this Universe."

The auspicious Sukadeva again began saying ;—O king ! Whoever listens to or describes before others, this wonderful story of the enemy of the Daitya Mura (Krishna), the story which had been rehearsed by the son of Vyasa, which is capable of destroying all iniquity of the Universe, and which is like ornaments to the ear of the Lord's votaries—has his heart drawn towards the Lord, and after their death attains to the Lord's regions which are fraught with all blessings. (47—59).

CHAPTER LXXXVI

LORD SRIKRISHNA GOES TO MITHILA

The auspicious King Parikshit said :—OBrahman ! I am eager to know how did the ever-victorious Arjuna marry my grand-mother Subhadra, who was a sister of Balarama and Krishna ?

The auspicious Sukadeva said :—O king ! in his tour round the world and during his sojourn in all the places of sacred renown, the potent Arjuna came to the pilgrimage celebrated by the name of Probhasha. There Arjuna heard that the day of marriage of her maternal neice Subhadra had been fixed. He came to know also that Balarama had decided to give her in marriage to Duryodhana. Being ambitious of getting Subhadra in marriage, Arjuna went to Dwaraka under the disguise of a sage with a trident. Also for the furtherance of his own interests he stayed there for twelve months. He was held in high esteem by the citizens and Balarama himself, who was not able to see through his disguise.

One day Balarama invited him to his house and received him with hospitality. Arjuna also relishingly partook of the eatable reverentially prepared and gathered by Balarama himself. There Arjuna saw the bewitchingly beautiful and charmingly gentle damsel Subhadra. At this his eyes beamed forth with great delight and his mind was agitated by Cupid. That damsel also desired to enjoy his company, who seemed to be after liking of a woman's heart. She smiled at him, and cast bashful glances, and gazed at him and gave her heart over to him. Occupied with her thought, Arjuna anxiously watched for an opportunity to steal her away. His mind having been agitated by a strong desire, he lost all happiness. During the celebration of a grand festivity in honour of a certain divinity, that damsel came out of the fort in a chariot. At that time with the permission of Krishna and that of his father the mighty hero Arjuna carried Subhadra away.

Standing on that chariot, bow in hand, he turned away those heroic warriors who tried to check him. Then from her angry relatives he carried the damsel away, just as a lion snatches away his own share of meat from other inferior animals. Having heard of this act of Arjuna, Balarama was agitated with wrath like the upheaving of the ocean in a *Parva*-day. Thereupon Krishna and his other friends pacified Balarama by holding his feet. Upon this with delightful heart Balarama gave unto the bridegroom and the bride, vast wealth, elephants, chariots, horses, men and women as the marriage dowry. (1—12).

The auspicious Sukadeva continued saying :—Maharaja ! Krishna had a Brahman devotee Srutadeva by name, who was foremost among the learned ones. He was full of single-minded devotion for Srikrishna. He had attained to the fruition of all his desires. He was full of peace of mind. He was wise and he was not attached to the objects of enjoyment in this world. He lived in Mithila in Bideha and led a householder's mode of life. And he satisfied his own natural wants with only such things that came to him unasked and unsolicited for. As fate would have it, every day only that quantity of food came in his way which was

barely sufficient to keep his body and soul together, and not any more. But with that meagre fare he was always satisfied ; and duly he went through his daily routine of religious duties.

O sire ! it so happened that at that time over Mithila there ruled a king named Bahulaswa, who was a descendant of the royal-sage Janaka. This king Bahulaswa was entirely free from pride and arrogance. Both Srutadeva and Bahulaswa were beloved of the Great Deity Narayana. Being desirous of showing his favour to these two devotees of himself, the Almighty Lord Srikrishna in company with the sages went to Bideha riding on the chariot driven by his charioteer named Daruka. He was accompanied by Narada, Bamadeva, Atri, Vyasa, Parasurama, Asita, Aruni, Brihaspati, Kanva, Maitreya, Chyavana, myself (suka) and others.

O king ! when we had reached the city of Bideha, the town and the country people approached us bearing Arghya in their hands, even as they used to worship the sun rising in company with the other planets. Then, O king, the Anartas, the Dhaunas, the Kurus, the Jangalas, the Kankas, the Myatsas, the Sanchalas, the Kunti, the Madhus, the Kekayas, the Koshalas, and the men and women of other countries began to drink with their eyes the lotus-like countenance of Srikrishna beautified with charming smiles and affectionate glances. Then granting unto these people, whose infatuation had been destroyed by a sight of the Lord Srikrishna, blessings and the knowledge of the real nature of things, the preceptor of the three worlds entered into the town of Bideha, in company with the sages, celestials, and mortals, riding on his chariot and listening to the recital of his glory that is extolled in the ten cardinal points and is capable of destroying all inauspiciousness. (13—21).

O monarch ! then the town and the country people greatly delighted at having heard the arrival of the Great Deity that never lapseth began to approach him in big batches carrying suitable presents in their hands. Having seen the Lord (Srikrishna) of excellent renown, those people were transported with joy and their countenance and heart bloomed forth out of great inward delight. Then

folding their palms on their heads, they bowed down unto him, as well as to the sages of whom they had heard before. Considering that the preceptor of the Universe has come to show his grace unto them, the king of Mithila and Srutadeva prostrated themselves at the feet of Lord Srikrishna.

Thereafter, with their folded palms, both the king of Mithila and Srutadeva simultaneously invited Dasarha and the regenerate ones (the sages) to accept hospitable treatment at their respective abodes. The Almighty Lord being desirous of obliging both of his devotees, accepted their invitation and dividing himself, appeared with the Brahmanas at the houses of both at the same time ; but none of the two knew of this fact at that time. Then the high-souled descendant of the royal-sage Janaka, seeing them worn out with the fatigue of the journey over the long distance, fetched and offered comfortable seats to his guests. Then out of increasing reverence, his heart leaped up in joy and his eyes were blinded with tears. Having duly saluted them, he washed their feet, and then he with his relatives and kinsmen, held on his head, the water that is capable of sanctifying the three worlds.

After that he adored those masters of Yoga with perfumes, garlands, raiments, incense, lamps, Arghya, and bullocks and milch-cows. The guests having satisfied their hunger with delicious eatables, the king out of delight addressed them in elegant language the following words while he held in his lap the feet of Vishnu and pressed and shampooed them. (22—29).

The monarch said :—"O Lord ! thou art the soul of all creatures and their witness. Thou art self-manifest. We always meditate upon thy lotus-like feet, where thou revealst thyself unto us. Thou dost reveal thyself to our vision, in order to demonstrate thy own words namely, neither the goddess of prosperity nor Ananta, nor Brahma, is dearer unto me than my single-minded devotees." What person ever relying on this assurance given by thyself ever forsakes the shelter of thy two lotus-like feet ? Thou art the giver of spiritual knowledge to the peaceful sages who have attained to the fruition of all desires or have renounced all

earthly hopes. I do bow down unto that Almighty Krishna of never-failing remembrance, unto the ascetic Narayana, who is peace-loving and undergoes austerities, who hath incarnated himself in the line of the Yadus, and hath spread a holy glory capable of putting an end to the miserable existence of persons suffering from pangs of ever-recurring births, and which glory is sufficient to do away with the sin that pervades this Universe. O great one ! in company with these regenerate ones do thou, for a few days, reside in my mansion, so that being sprinkled with the dust from thy feet, this family of Nimi may be hallowed."

Having been thus solicited by the king, the almighty protector of the Universe stopped there and enhanced the blessings and prosperity of the men and women of Mithila. Srutadeva also, like the royal sage Janaka, having received the Deity in company with the twice-born ones in his own abode bowed down unto them. Being exceedingly delighted and tying his cloth over his head, Srutadeva then began to dance wildly. (30—38).

Thereupon, having furnished his guests with seats made of wood as well as of straw, he made them sit on those seats. He asked them the usual question about their welfare and bowed down to their feet. Out of joy, he washed their feet in company with his spouse. Thereafter, O high-souled one, with that water he soaked himself, his children, his relatives and his home. His joy knew no bounds and he attained to the realisation of all his cherished desires. Then he worshipped them by offering unto them fruits, esculent roots, pure auspicious water tasteful like ambrosia itself, fragrant earth, Tulashi leaves, the sacred Kusa-grass, lotuses and other articles of adoration secured with the least of toil, and delicious eatables that add to the vigour of the system. Then he wondered, how has it happened that they, confined in the black hole of their habitation, should be blessed with the association of Srikrishna and the sages, who are the counter-part of Narayana himself and a sprinkling with the dust from whose feet is capable of giving all the merit of visiting the sacred pilgrimages, and lastly who on the face of this earth are considered as equal to the celestials them-

selves. When his guests had been comfortably seated, and have been hospitably treated, Srutadeva approached Sri-krishna with his wives and relatives, and pressing and nursing the feet of the Lord, he spoke thus :—

The auspicious Srutadeva then said :—"O thou Supreme Purusha ! not that we realise thee to-day, but thou didst become connected with ourselves when creating by thy creative energy this cosmos, thou didst permeate thyself into our persons. But we have only seen thee to-day, even as a person in his sleep fancying various objects, identifies himself with those and considers himself as betokened by them. Thou dost reveal thyself in the heart of those pure-souled persons who listen to the recital of thy holy names, or who enumerate them, or who worship or salute thee, or associate with thyself. Though located in the heart of persons occupied in the performance of earthly acts, thou art away from them in consequence of their self-consciousness and pride and other estranging mediums. But thou art always present near pure-minded people who delight in extolling thy qualities.

Salutations unto thee, who dost give salvation to those who are proficient in spiritual knowledge ; unto thee who dost ordain death of those who are full of their bodily considerations etc ; unto thee who art the regulator of Mahat and Prakriti ; unto thee who dost by thy illusive energy veil the vision of those who are not thy devotees, but dost strengthen that of those who are thy votaries. O Lord ! do thou command us thy own servants, what can we do for thee. So long as thou dost not come within the range of their vision, the misery of the creatures continue." (39—49).

The auspicious Sukadeva then continued saying :—O king ! then that discarmer of the distress of those who bow down unto him, having listened to the words of Srutadeva, took in his own palm the hand of the latter, and thus addressed him smilingly :—

The auspicious Almighty Lord said :—"O Brahmana ! Know thou that these sages have come to thee, only to show their kindness towards thyself. These sages always traverse

this universe in company with me, purifying this world with the dust from their feet. A sight of the celestials, the sacred *Kshetras* and the holy pilgrimages, these and their contact purifies the people by degrees and in the long run. But these Brahmanas purify the people instantly ; and what is more, the former can only sanctify people through a gracious glance from the latter. By birth, a Brahmana is superior to other beings by virtue of his austerities, his learning and his self-contentment ; what to speak of that Brahmana who cherishes reverence for myself ? My semblance emblemed by four arms, is not dearer to me than a Brahmana because the Brahmana is identified with all the Vedas whilst I am identified with all the deities. Wicked-minded people being swayed by crookedness of their heart run down these Bipras, not knowing their real nature. Disregarding such Brahmana they look upon idols and images as adorable.

"This mobile and immobile universe and the Bhavas that are its causes are my forms." The Brahmanas relieve on this truth and perceiving me everywhere they meditate in their hearts on me.

"Therefore, O Brahmana, reverentially worship these Brahmana sages. By such adoration, the gratification of worshipping me is realised which is not obtained when I am worshipped with vast wealth and riches."

The auspicious Sukadeva concluded saying :—Thus being commanded by the Almighty Lord, he and the king of Mithila adored with a singleness of purpose Krishna and his companions, the excellent regenerate ones. By means of this adoration they attained to his mode of existence. Thus O monarch the Almighty Lord ever attached to his devotees, having resided with these two votaries of his and having explained to them the way leading to emancipation as described in the Vedas, repaired to his own kingdom of Dwaravati. (50—67).

CHAPTER LXXXVII
THE HYMN ON SRIKRISHNA

The auspicious King Parikshit said :—O Brahman ! how is it that Srutis ascribe qualities to the Supreme Brahma ; who is not perceivable, devoid of all qualities and beyond the influence of all causes and their consequences ?

The auspicious Sukadeva replied :—The Almighty Lord has endowed men with intellect, sense-organs, mind and life with a view to enabling them to perceive the objects of the senses, to undergo birth and other acts, to enjoy the things of the next world, and lastly, to bring about their own salvation by their unaided exertions. The Vedas endeavour to prove the existence of a God-head having the power of creating etc. They do not bother themselves about the attributeless divinity. The above statement found in the Upanishads has been held in high estimation by the very ancient sages. The person who cherishing no desire reverentially puts his faith in this statement is sure to attain to all benediction. In this connection I shall relate to thee some verses recited by Narayana himself in course of his conversation with the divine-sage Narada.

One day, in course of his wandering throughout the world, the divine-sage Narada, the beloved of the Reverend One, arrived at the hermitage of *Narayana* (the sage of that name) with the intention of viewing the divine anchorite *Narayana*. From the beginning of a *kalpa* that sage engaged himself in austerities characterised by peacefulness and a love of righteousness for the welfare and prosperity of the people of Bharatavarsha (India). In that hermitage, Narada saw that divine-sage sitting in the midst of sages inhabiting in villages. Bowing down unto him Narada asked him this very question, O thou perpetuator of the race of Kurus ! Thereupon in the hearing of the sages assembled there, the Almighty Lord explained to him (Narada) the *Brahmadeva* that was accepted by the dwellers of *Janaloka*. (1—8).

The auspicious Almighty Lord said :—O thou illustrious son of Swayambhu (*Brahma*) ! in the days of yore, the sacrifice entitled *Brahmasutra* was celebrated in *Janaloka* by the

sages dwelling there, who lived in perpetual celibacy and were originated from the mind of Brahma. At that time thou went to Sweta-island in order to see one of my emanations known as Amiruddha. Amongst the sages of *Janaloka*, then arose this question which thou art now asking. All those sages were equally versed in the Vedas. Their character and austerities were also equally good and great. All of them equally bore a similarity of attitude towards their friends and foes, and also towards those who were indifferent to their interest. Still they selected one amongst them to be the spokesman and the rest listened to him with perfect attention. The one who spoke amongst them was named Sanandan and he said as follows :—

The auspicious Sanandan said :—"just as the panegyrist who live upon the bounty of a sovereign awaken him in the morning with songs of excellent composition extolling the Emperor's prowess, similarly the Vedas did awaken thee with their eulogy of thy prowess when at the dissolution of the Universe thou wert with thy energies inactive, lulled in Yoga-slumber, after having annihilated this Universe of thine own creation." (9-13).

The auspicious Srutis said :—"Victory be unto thee, O thou invincible one ! O thou the animating principle of all energies ! do thou destroy the delusion that hast assumed the semblance of excellent qualities in order to conceal its foibles and shortcomings. Thou only art equal to the task, as thou only art attended with all descriptions of prosperity. The *Nigamas* can only delineate thy nature, when thou art engaged in the act of creation with thy internal energies and external activities. This perceptible universe, is known to be thy portion. Even as various transformations and shapes are made and unmade out of the natural earth, so this Universe is created by thee and ends in thee, the Brahma. For this very reason, the sages did assign their minds and speeches unto thee. Just as wherever a man may place his feet, he places them on the earth, for woods, bricks and stones whatever may lie on the surface of the earth are not considered to be different from the earth itself, in the same manner, whatever transformations and evolutions are des-

cribed in the Vedas, all tend to prove thy existence, and at the same time are part and parcel of thyself.

"O Lord of this triple world ! bathing in the nectarious ocean of thy holy accounts which is capable of washing off thy sins of all the regions, the prudent and the wise people overcome all distress.

"O thou exalted One ! What to speak of those who raised beyond the influence of passions and time by a revelation of thyself within their hearts, worship thy state of eternal ecstacy. Living beings if they abide by thy commandments are blessed in their births ; otherwise they merely take in and give out air like unto the mechanical bellows. Out of grace, being surcharged with thy energy, Mahat and consciousness and other creating principles, turn out this material structure the result of conjunctive and disjunctive forces. Thy semblance is like that of the Sankhya Purusha. Of the four different kinds of Purusha as enumerated, thou dost belong to the last-mentioned ; thou art however connected with the rest as their cause. Thou dost transcend the subtle and the gross, and thou art their witness also. Thou art undefined, infinite and beyond the influence of death. Amongst men following a sage's mode of existence those that worship thy form located inside our intestines, are said to have their eyes blinded with gravel and dust ; and those who are known as Aranis, worship that subtle form of thine, that is located in the heart through which passes slender veins and arteries in all directions.

"O thou endless One ! these last-mentioned people then, begin to worship thy form situated in the head ; and practising this mode of worship, they do not in this world come under the destructive power of the god of death. (14—18).

In the multifarious structures of thine own creation, permeated as their cause, thou dost appear in comparative and superlative degrees, and thou dost assume diverse shapes according to the form of the former, even as fire is seen in various shapes according to the shape of the fire-wood. Amongst all these illusory creations, sages of unclouded intellect foregoing all expectations and worldly ways, recognise and adore thee, as the real entity, immutable and all

ecstacy. The Purusha that is present in the body acquired by his own deeds, and that is not concealed behind a screen of causes and their consequences, is described to be a portion of thyself, who art the receptacle of all energy. Thus ruminating on the problem of life, the prudent persons of strong religious faith, adore thy two lotus-like feet that are capable of putting an end to repeated births in this earth, and of bestowing the fruits of rites as prescribed in the Nigamas.

O Lord ! Some among thy devotees, who have got over the turmoils of this existence, by revelling in the nectarious ocean of thy glorious deeds,—thou who hast undergone incarnation, to expound the ever incomprehensible *Atmatattva* (the knowledge of the self or soul),—do not even desire to secure final emancipation (Salvation), having abandoned a house-holder's modes of life, like unto the Hansas that sport in the lake to be identified with thy lotus-feet. This body composed of the five elementary substances is fit for serving thee. Like the soul, one's friends and favourites are under his thorough control. Thou, his well-wisher, beloved and supreme soul, art also present before him. Alas ! still, he will not worship thee in a friendly manner, but he overlooks the welfare of his soul in favour of nourishment of his body. Longing to enjoy his body, he migrates into this earth, replete with misery, having been compelled to assume multifarious structures. (19—22).

That state of thine which the sages of rigid austerities adore within their hearts by restraining their senses, mind and heart, is also attained by thy adversaries. Women having desire raging in their hearts by sight of thy arms that mock the body of the king of the serpents, also attain homogeneity of nature with thyself by concentrated meditation on thee. So also do we, who are similar to thee in all respects and who always drink the nectar from thy feet that are compared to a vast lake. Thy grace is equally meted out to all, for thou dost maintain an equality of attitude towards all.

"Alas ! O Lord, what mortal person born after thee in this Universe can presume to know thy nature, who didst exist anterior to all creation, from whom Brahma, the creator, hath taken his rise, and after whom the two classes of

divinities have been created. For this very reason it is, that when contracting this Universe within thy body, thou dost lie inert. There do not exist either the subtle or the gross objects, or the body composed by a combination of these two or the ceaseless flow of time, or the injunctions and prohibitions of the Shastras themselves. Philosophers of the Vaisesika group who hold that the Universe is a fortuitous concourse of atoms, philosophers of the Patanjala group who aver that out of gross matter hath sprung the living Principle ; philosophers of the Naiyaika group who identify salvation with the absence of the twenty one kinds of misery ; philosophers of the Sankhya order who enumerate different states of the soul and inculcate the existence of many souls ; and the Mimansaka philosophers who preach the truthfulness of the Doctrine of Karma,—all these classes of philosophers equally entangle men in a labyrinth of delusion set afoot by themselves. That the individual soul is permeated with three distinct qualities is the result of ignorance implanted in men by thy energy of illusion. But, in thy case, such a proposition cannot hold good. Thou art, above all qualities. Thou art identified with unmixed and unalloyed pure consciousness. This unreal universe pervaded by the three cardinal Principles, viz. Goodness (*Sattwa*), Dullness (*Tamas*) and Energy (*Rajas*),—including the mortal structures of men, appears real and ever-existing by reason of its being presided over by thyself. Persons conversant with the knowledge of the self (*atmatattva*) assert this universe, filled with enjoyers and objects of enjoyment, to be identical with the soul and attribute real existence to it ; just like a gold-smith when transforming into gold Earrings or such other ornaments, never loses sight of his knowledge that it is nothing but gold itself.

Therefore, it is clear that thou permeateth this universe as its real essence which has been created by thee. Those persons who serve thee who is reservoir of all energy and prowess become capable enough even to disregard death and can place their feet on the crown of Death's head. Again, those who are reluctant in adoring thee, inspite of their being greatly wise, are merely pre-occupied with words

and phrases, even as a beast is tethered by a piece of cord. These latter cannot secure salvation for themselves, and for persons who do not entertain attachment and reverence for thee. They only purify themselves and those who adore thee. They are unable to purify those who do not cherish any reverence for thee. (23—27).

O Lord ! Thou dost possess no senses ; yet thou art He who enlivens the senses of the corporeal beings, inasmuch as thou art splendid in thy own lustre. The winkless divinities, in company with *Maya* (the goddess of illusion) offer oblations unto thee. They also carry those oblations offered to thee by human beings, just as subsidiary kings collecting taxes from their own people remit them to the Treasury of the Supreme Sovereign of the realm. Everybody who had been employed by thee to perform some act or other is trying his best to discharge his duty to thy entire satisfaction.

O thou ever-emancipated Lord ! When thy uncreate self doth hold consort with the energy of illusion, having assumed a semblance at thy very will, then and then only do the mobile, immobile and corporeal creatures come into actual existence. Like unto that of the sky, thy attitude towards everything is similar. So thou hast none related to or alienated from thee. Thou art all mercy. Thou art beyond the comprehension of the human mind. Thou art also beyond the descriptive power of human phraseology. Thou mayst be verily compared to the omnipresent space.

O thou Eternal one ! if indeed individual souls are eternal, infinite and omnipresent, then thou canst not claim the undivided lordship over these souls. For, then these individual souls become emanations of thee. But it is reasonable to hold that when the supreme soul, is evolutionised into the personal soul, then the former being the real generator of the latter, can still claim superiority over it. Those who boast of knowing thee, are really ignorant of thy nature, for thou art unknowable. Neither the inert Prakriti, nor the immutable Purusha can separately propagate the animal world. But animals are produced by the consorting of these two, even as bubbles are produced by

the joint action of the wind and the water. These myriads of animals again with their various designations are merged in thee, even as all positions, are dissolved into water, and as all rivers flow into the ocean. Persons gifted with a keen intellect come to know the delusion spread by thee under which the human world is labouring and seek shelter in thyself who canst drive away worldliness. Those who follow in thy footsteps are liberated from the fear of repeated births. Thy frown instantly strikes terror into the hearts of those who do not take refuge in thyself.

O thou uncreate one ! those persons who having conquered the senses and the vital breath, try to control their ever-wandering, unbroken mind, comparable to an unbroken horse, without the help of and disregarding their preceptors, totally fail in their expedients ; and being surrounded by thousands of calamities are tossed in the ocean of life, even as a daring tradesman sailing on board a vessel having no one to steer her through is troubled in the sea. (28—33).

We cannot comprehend what solace people find by attaching themselves to their wives, sons, riches, followers, homes, kingdoms, chariots, and other significant things, to the neglect of thee who art their soul and art identified with eternal ecstasy. In this mortal world, where pure happiness is a thing unknown, who can ever bring about the happiness of those who ignorant of the real entity, find pleasure in copulation and are enslaved by the low attractions of sensual enjoyment. The sages who have abandoned all pride, who meditate on thy lotus-like feet in their hearts, and the water from whose feet is capable of washing away all sin, visit the numerous sacred pilgrimages to be found on the face of this earth. Those persons who have even for once directed their heart to thee, the receptacle of eternal blessing and the Supreme Soul never again turn their mind to the enjoyment of those vile objects that rob a person of his worth. (34—36).

Nothing existed of this universe before the creation and nothing shall exist of it after the Universal annihilation. This illusory universe, therefore has its existence only in the middle period (i.e. between creation and annihilation)

and is brought into relief by thyself who art the Eternal Truth. So this Universe may bear a comparison to the pots and ornaments made respectively out of earth and gold. Those people who look upon this fanciful creation of the mind as existent and abiding, are surely greatly ignorant. The emanations of the Supreme Spirit, which infatuate one by the influence of the potent *Maya* (illusion) are encumbered with a corpus and the senses which obliterate his memory, and then he is merged into worldliness and undergoes birth and death. When like unto a snake casting off its scale, he shuns this *Maya* and attains prosperity, then he is attended with supreme felicity marked by Anima etc. and is ever held in high estimation.

O Lord ! if the sages do not uproot from their hearts the weeds of desire, then those vile ones cannot realise thee inspite of thy presence in their hearts, even as a person cannot perceive the gem that hangs on his breast in times of excitement. Those sages given to the gratification of their senses suffer misery in this as well as in the next world ; in this world they live in fear of death and in the next being able to attain to thee they are seized with terror. Those who have come to know thy real nature, do not take into account the happiness and misery distributed by thee, in accordance with their good and bad actions. They are not bound by injunctions and interdictions of the *Shastras* (Religious Texts) by which other corporeal beings abide. Thou art their only refuge and dost bestow emancipation on them, for they always think of thee having listened to the panegyries recited in thy glory. (37—41).

The Auspicious Almighty One said :—Thus the sons of Brahma having heard the discourse about the Supreme Brahma and having realised the nature of the Brahma, attained the fruition of their desires and adored the sage named Sananda. In the above manner the illustrious sages of ancient times, who had the power of ranging through the skies, summarise the essence of all the *Srutis*, the *Puranas* and the *Upanishads*, having ransacked all their contents. O son of Brahma ! do thou unimpededly traverse the whole surface of the earth, reverentially bearing in thy mind the

gist of this discourse, which when heard is capable of burning out all the desires of men.

The auspicious Sukadeva said :—O monarch ; thus having been commanded by his preceptor, the merciful Narada of austere vows reverentially accepted his words, and bearing the essence of the discourse in his mind, considered himself highly blessed.

The auspicious Narada said :—Salutations unto the Almighty Krishna of stainless glory, who for putting an end to the repeated birth of corporeal beings, hath assumed this all-auspicious incarnation.

Thus Narada, having bowed down unto the primary Rishi Narayana and also to his illustrious disciples, went to the hermitage of my father Daipayana. Having been hospitably received by my father and taking his seat, Narada narrated unto him (my father) all that he had heard from the lips of Rishi Narayana.

O monarch ; thus I have recounted everything regarding the question put to me by thee,—as to how the mind can comprehend the Supreme Brahman which is unascertainable and devoid of attributes,

I do eternally meditate on that most high who has by means of his singleness driven away illusion from himself ; who is free from all fear ; who is the constant witness of the creation, preservation and annihilation of this Universe ; who is the creative energy that hath brought forth Prakriti and Purusha ; who permeates this Universe after having created it, who governs the body that is instrumental in enjoying the objects of this world ; and attaining to whom the soul enshrined inside the body discards the illusive energy, just as during sleep it bears no connection with the motions of this body. (42—50).

CHAPTER LXXXVIII

THE RELEASE OF SIVA FROM DIFFICULTY

The auspicious Monarch asked :—O Brahman ! how is it that those among the Celestials, Asuras and the mortals who adore the Siva who is devoid of all desires for enjoyment become rich and enjoy prosperity ; but not so those who

worship Hari, the lord of the goddess of prosperity herself ? I want to be enlightened on this point. I have great doubts regarding this subject,—namely, how the votaries of these two divinities totally different in character from each other, attain to objects which are thoroughly opposite to the nature of the gods bestowing them.

Thereupon the auspicious Suka replied :—O Monarch ! the god Siva is eternally surcharged with energy attended by attributes, and Trilinga, the emblem of *Ahamkara*. For this reason there are three different kinds of *Ahamkara* (consciousness), viz. *Vaikarika*, *Taijasu*, and *Tamasa*. The Sixteen *Vikaras*, ten *Indriyas*, five *Bhutas* and mind have been said to have sprung from him (Siva) ; and when any of these *Vikaras* is worshipped, then the prosperity consequent upon the worship of the whole set of them may be attained. Lord Hari, on the other hand, is the Purusha Himself, devoid of all attributes. He transcends the influence of *Prakriti*, witnesseth all things and is the spectator of them all. Whoever worships Him, is set free from the bonds of attribute. After the completion of the horse-sacrifice thy grand-father king Yudhishtira during his audition of the Bhagabata religion, put this very question unto Lord Sri Hari the Deity that never lapseth. Thereupon the Almighty Lord who had taken birth in the race of the Yadus, for the well-being of the people, thus answered to him, out of delight and being pleased with his services. (1—7).

The Auspicious Almighty Lord said :—O king ! I do gradually rob him of his riches, on whom I want to bestow my grace. Thus when this man is hard pressed with adversity, his relatives forsake him out of their own accord. Then again, being encouraged by his friends, he strives to earn money, but meeting with nothing but disappointment, he gives up all desires. Then again when he forms friendship with the people who are devoted to me, I do bestow my grace on him. Then unifying his soul with the subtle, Supreme Brahman, the real entity that is all consciousness and infinite, that sage is set free from the engrossing worldliness. For this reason, people forsake me who am pleased with great difficulty, and pay homage to other deities. Then

obtaining from these divinities speedily propitiated, Sovereignty and prosperity, those men become insolent, and then being elated and maddened, they totally forget and despise those very gods who did accord boons to them. (8—11).

The Auspicious Sukadeva continued saying :—O sire ! Brahma, Vishnu, Siva as well as other divinities, all of these are capable of showing grace or malediction on beings. Siva and Brahma accord grace or malediction, the moment that they are pleased or displeased, but not so Achyuta. To illustrate this point, those versed in ancient lore cite this history how Girisha was put in danger in consequence of his having given boons into the Asura Vrika by name.

The Asura Vrika was the son of Sakuni. One day that wicked-minded Asura having met the divine-sage Narada on the way, had asked him saying :—‘Who among the three god-heads,—Brahma, Vishnu and Siva, is easily propitiated ?

Narada replied him saying :—“Do thou worship the Deity Girisha (Siva), and then thou shalt speedily meet with success. This god is propitiated or enraged with a very slight merit or demerit. Being adored by the ten-headed Rakshasa king Ravana and also by the Asura-king Vana, who eulogised the Deity like bards and ministers,—this foremost of the deities crowned them with incomparable prosperity and prowess. But, once in consequence of his own act, this Deity was placed in a sad plight.” (12—16).

So advised by Narada,—the Asura Vrika paid homage unto Lord Girisha by means of his own body ; that is, having repaired to a lovely field, he adored Hara by burning the flesh of his own body on fire as offerings unto that Deity. On the seventh day, being disheartened for not having obtained the sight of the god, he was on the point of cutting off his head with a sharp sword, the hairs of which were moistened with perspiration on account of the austerities undergone by him to propitiate the deity. Then at last that greatly merciful Dhurjati (Siva) came out of the sacrificial fire, and holding the Asura’s arms, he prevented him from the act of suicide.

Thereupon the body of the Asura in consequence of its being touched by Siya was then and there overgrown with

flesh previously cut off ; and the merciful Deity said :— “O my child ! desist from committing suicide. Ask of me any boon thou mayst desire, and I shall grant it. Alas ! I am pleased with those who seek refuge with me, even if my devotees only offer water unto me reverentially. Why dost thou then torture thy body for nothing ?”

Then that very sinful one (the Asura) asked from the Lord Siva the following boon that strikes terror into the heart of all creatures :—“May every body die on whose head I shall lay my palm.” (17—21).

O Bharata ! having listened to his prayer, the god Rudra became a little depressed, but after a while, like unto one offering milk to a snake, he granted the boon, smilingly saying “Be it so.”

Thereupon that Asura, in order to test the potency of the boon, tried to place his palm on the head of Siva himself. Then Siva was seized with terror in consequence of his own foolish act. Being agitated with fear and quaking with it, Siva was running to the Northern direction and the Asura followed him. Lord Siva ran till he had traversed all the heavens, the earth and the cardinal quarters. The other celestial-heads not knowing how to prevent this kept silent and stood still. Thereafter Siva went to Vaikuntha, that resplendent abode of Vishnu, situated beyond the kingdom of Night, where dwelleth the Lord Narayana, the foremost refuge of the peaceful, desireless and harmless anchorites and from which region no traveller ever returns.

Then the Almighty Lord, the healer of all distress, perceiving the predicament that Siva was in, instantly assumed the form of a Brahmacharin through his illusive energy, and being clad in black-deer-skin, decorated with a Mekhala and bearing the sacred staff and Aksha, Vishnu in his disguise appeared like blazing fire before the Asura Vrika. And then the Asura with great humility saluted that one bearing kusa-grass in his hands.

The Auspicious Almighty Lord said :—

O son of Sakuni ! It is evident that thou art fatigued. Why hast thou come to such a great distance ? Do thou rest a while. The body is the means of realising all desires

of men. O Sire if there be no objection to our hearing of thy intention, then dost thou kindly unfold it to us. O foremost of men ! It is with the assistance of others that men are often able to have their objects fulfilled." (22-30).

The Auspicious Sukadeva continued saying :—Having been thus accosted by those nectar-shedding words of the Reverend One, the Asura took rest for a short while, and getting over his fatigue, related unto Vishnu all that he had done before. Then the Auspicious Almighty Lord again advised him saying :—Oh ! Sankara has bestowed this boon upon you but I cannot believe his words. O lord of the Danavas ! How canst thou at all willingly put any faith in the words of Sankara who is the King of the ghosts, goblins and Pishachas, who had taken to the Pishacha's mode of life through a malidiction of Prajapati Daksha, and whom thou dost consider as the preceptor of the worlds, O mighty being, thou mayst easily test the truth of his words by placing thy own palm on thy own head, O thou foremost of the Danavas. If Sambhu's words prove to be false, then thou shalt slay that prevaricating One, so that his tongue may not ever afterwards patter falsehood again in future."

Thereupon that wicked-minded Asura being bewildered and amazed with the smooth and wonderful words of the Almighty Lord, placed his palm on his own head. Instantly like a tree struck with the thunderbolt, he fell down with his head severed. Immediately the cries of 'Victory' 'Salutation' and 'well-done' filled the heaven. When, the wicked Asura Vrika had been slain, the celestials, the sages, the Patriarchs, and the Gandharvas showered blossoms on the Lord, and Siva also was saved from great danger. The Almighty Lord, the most excellent among all male beings, then thus addressed Girisha :—

"O god ! O illustrious Lord ! This sinful wretch hath been killed by his own iniquities. O master ! What being, offering injury to the pious, ever becomes worthy of forgiveness ; what to speak of him, who entertains enmity against the Lord of the Universe, and the preceptor of the worlds."

Whatsoever person hears or recites to the hearing of

others, this account, the liberation of Girisha by the supreme soul Hari, who is most high, and the ocean of energy that is incomprehensible to the mind and defies description by words—he is saved from being repeatedly born in this world and also from his enemies. (31—40).

CHAPTER LXXXIX

THE STORY OF REVIVAL OF BRAHMANA'S SONS

The Auspicious Sukadeva said ;—O monarch ! when the sages had been celebrating a sacrifice on the banks of the river Saraswati, a great debate, as to who among the three lords of worlds (Brahma, Vishnu and Siva) is the foremost —arose among them. In order to dispel their doubts on this point, they delegated Bhrigu, the son of Brahma to obtain information regarding this subject. Accordingly he went to the assembly presided over by Brahma. With a view to test the worth of the god, the sage did not bow down unto him or chant any hymn in his praise. Thereupon the god burning with his own energy, was very much enraged on him. But the self-create divinity, quenched the fire of wrath towards his own son by restraining it within himself, even the sun it extinguishes the created by fire by a pouring of rain. (1—4).

Thence the sage repaired to the mountain Kailasha ; and the god Maheswara advanced to embrace him with his arms, for he regarded Bhrigu as his own brother. But Bhrigu repulsed him saying :—"Thou dost tread in evil ways so do not embrace me."

Thereupon the deity was wrought up with anger, and with his eyes rendered coppery and balancing his trident (*Trisula*) he tried to kill the sage Bhrigu.

At this, the goddess Durga, the consort of Siva, fell down at his feet and propitiated him (the deity) with entreating words.

From the Kailasha mountain, the Sage Bhrigu went to Baikuntha, where he found the Deity Janardana (Vishnu) lying at ease on the lap of the goddess of prosperity (Lakshmi). On seeing such a shameful conduct of the Deity, the

sage Bhrigu struck him (the Deity) on the breast with his own feet.

Thereupon Lord Vishnu, the refuge of the pious, rose with Lakshmi and coming down from their bed-stead, saluted the sage with their heads bowed down, and thus addressed the sage.—

"All hail, O Brahmana, do thou rest a while on this seat. O Master, I did not perceive thee come here, so thou ought to forgive me, O thou potent one ! do thou purify me and my dominion and also those guardians of the people who have sought shelter in me, with the water of thy feet which is capable of sanctifying even the very *Tirthas* (pilgrimages) themselves. O thou mighty one ! this day forward, I shall be the sole refuge of the goddess of prosperity. Today my sins have been washed away. From this day onward the auspicious mark of thy feet shall decorate my breast." (5—11).

The Auspicious Sukadeva went on saying :—When the Lord of Baikuntha had spoken as aforesaid, Bhrigu was pleased with his smooth and melodious words, and being over-whelmed with deep emotion of reverence, his voice was choked with tears and he remained silent.

O king ! therefrom the sage Bhrigu came back to the place of the sacrifice, and he recounted in detail his experiences to the sages that recite the Vedas. Having listened to his words, the sages were struck with wonder and all their doubts were dispelled. And their reverence increased all the more for—Lord Vishnu, from whom fright and blessing proceed alike ; the lord who is virtue incarnate ; from whom knowledge, the four kinds of renunciation, the eight fold prosperity, and the purest renown that cleans all stains, are obtained ; who is said to be the greatest refuge of the harmless, peace-loving and pious sages, who look with an equal eye on all, and who are above the influence of desire ; whose favourite semblance is that composed of the quality of goodness ; Whose cherished divinities are the Brahmanas ; whom the intelligent keen-sighted and self-satisfied sages always worship ; for whom the potent Maya had created three different semblances, the celestials, the Asuras,

and the Rakshasas,—but whose means of realising Purushartha is the quality of goodness.

The auspicious Suka continued saying :—Ascertaining this, the Bipras dwelling on the banks of the river named Saraswati, gave up all doubts ; and serving the lotus-like feet of the Prime Purusha, they attained to his mode of existence.

The auspicious Suka went on saying :—Whosoever person toiling in the path of life, ever drinks in, through his ears, this nectar-like description of the Lord of illustrious renown, who dispels all terror of the world,—description that had fallen from the lips of the son of the greatest sage Vyasa, and is still fraught with the fragrance of his lotus-like countenance—he can easily get over the fatigue and exhaustion attending his troublesome journey in this world. (12—20).

The Auspicious Vadrayani said :—O Bharata ! in the days long gone by there lived in Daravati a Brahmana and his wife. A son was born to them, that died the moment he saw the light. Thereupon the Brahmana carried the dead child and laying him down, at the palace gate spoke thus, piteously lamenting and depressed and dejected at heart :—

"My son has met with a premature death in consequence of the iniquitous acts of this vilest of Kshatriya, meaning Krishna who disregards Brahman, is of crooked nature and avaricious and engrossed in the pleasures of the senses. The subjects dwindle in prosperity and become poor and oppressed with grief, when they offer homage to a king who delights in doing injury to others, and is of wicked character and whose passions are not subdued."

When a second and a third son were born to the Brahmana and died like the first one, the Brahmanical sage, laid them at the palace-gate and sang the above-mentioned verses. At the death of his nineth son, the Brahmana was reciting those self-same verses when Arjuna, who had been sitting near Kesava, heard him and consoled him saying thus :—

"O Brahmana ! What for do thou lament ? Those men are worst amongst the kingly caste if they cannot protect the Brahmanas that are celebrating sacrifices in their

dominions. The kings who rule over a country where the Brahmanas always mourn being deprived of their of wealth, wives and sons are surely actors in monarchical garbs and are only given to seeking their selfish interests. Indeed their lives should be burdens to them. O illustrious Brahmana ! I will protect thy sons, as thou art afflicted with grief. And if I cannot redeem this my promise, I shall burn myself in the fire in order to atone for thy son (of vow-breaking). (21—29).

The Brahmana said :—"Sankarsana, the almighty son of Vasudeva, Pradyumna, the foremost of the bowmen and Aniruddha who hath no equal in combat. Even these people could not protect my sons. Who you are amongst them ? How then can you of puny might aspire to perform that task which it is impracticable for the lords of the worlds to perform ? So we cannot put any faith in thy words."

The Auspicious Arjuna replied :—"O Brahmana ! I am neither thy Sankarsana, nor Krishna, nor any descendant of them. Know me for the valiant Arjuna who weilds the mighty bow known as *Gandiva*. Do thou not treat me contemptuously. Defeating the god of death in battle, I shall, O master, bring thy sons back on the face of this earth."

The Auspicious Sukadeva said :—"O repressor of thy adversaries ! Thus the Brahmana, being consoled by Phalguni, went back to his own abode with a delighted heart, all the while thinking of the prowess of the son of Pritha (Arjuna). When his wife was on the point of giving birth to a son, the foremost of the regenerate ones, being afflicted with grief, hastened to Arjuna, and told him as follows :—"Save, save my son from the clutches of death."

Thereupon, Arjuna rinsing his mouth with pure and sacred water, and invoking his celestial weapon, caught hold of his Gandiva-bow to which he fastened the string. There after Partha blocked the nether, the upper and the middle portion of the lying-in-room, with arrows and various other weapons and the room was filled with a net-work of arrows. (30—37).

Thereafter the wife of the Brahmana gave birth to a son;

who after crying a little, became invisible in the sky with his whole body. On coming to know of this incident, the Brabmanas vilified the ever-victorious Arjuna in the presence of Krishna, saying thus :—

"Behold now the result of my ignorance who was foolish enough to put my faith in the words of a coward. What person can ever guarantee the safety of that being, whom even Pradyumna, Aniruddha, Balarama and Krishna had failed to protect. Fie on that ignorant and evil-minded wretch, who presumes to restore to life the beings carried away by Destiny. When the Brahmanical sage had been pouring these abuses on Arjuna, the latter with the help of his *Samjamani* learning, went to the regions where dwelleth the mighty god of death. There not finding the progeny of the Brahmana, Arjuna repaired to the regions of Indra, thence to the kingdoms of the fire, the Nairitas, the Moon, the wind-god, and of Varuna. He also, with his arms held in readiness, ransacked the nether rigions, the heavens, and other places. But nowhere finding the sons of the Brahmana and thus being unable to redeem his promise, he was going to burn himself on fire, when Krishna preventing him spoke thus to Arjuna :—"I shall show unto thee sons of the Brahmana. Do thou not reproach thy ownself. Those that are now reviling thee shall be instrumental in establishing thy pure glory on this mortal world. (30—45).

Thus having addressed Arjuna, the Almighty Lord Sri Krishna in company with the former (Arjuna), ascended on a car yoked with celestial steeds, and drove to the western direction. Then passing over the seven grand divisions of the earth encircled by the mighty main, and also over the seven mountains and lokaloka peaks, they both landed in the region of the ancient Night.

O thou foremost of the Bharata race ! There the four powerful steeds named Saiva, Sugriva, Meghapuspa and Balahaka came to a stand still on account of the blinding darkness. Then seeing his own horses stop, the almighty Krishna, the master of those well-verses in the yoga, let go amidst that gloom, his own discus named *Sudarsana*, that was effulgent like a thousand sun. Then that excellent

looking discus Sudarsana, having entered with the fleetness of mind into the midst of that palpable gloom, dispelled it with its own abundant lustre, even as the shafts flying from the bow of the mighty Balarama had turned aside the vast army of the Rakshasas. Then inspite of his eyes being dazzled by the effulgence, Phalguni (Arjuna) cast his two eyes on the infinite and excellent effulgence that spread itself beyond that kingdom of darkness, through the path that was illuminated by the lustre of the discus. (46—51).

Then from the ethereal dome, they dropped with great momentum, in the mighty ocean agitated by heaving and fearful billows. Inside that watery kingdom, they saw a wonderful mansion highly resplendent, and decorated with a thousand pillars made of lustrous gems. Within this spectacular mansion Arjuna perceived the presence of the wonderful serpent Ananta. The serpent with his thousand hoods was resplendent with the lustre of the gems had two thousand fierce eyes a body lustrous like a white mountain, and a tongue blue like the throat of the Divine Mahadeva. He then saw, comfortably seated on that serpent the Lord of illustrious glory, that excellent Purusha, having a complexion resembling the hue of dense masses of rain clouds, wearing a deep yellow-coloured raiment, having a blooming countenance and charming extensive eyes. He saw the Lord with his one thousand ringlets of hair, lustrous with the effulgence of precious jewels adoring his crown and ear-ring having eight graceful arms extending upto his knees, bearing the best of gems named Kaustabha and the emblem of Srivatsa, and decorated with garlands of wild-flowers. He saw the Lord of the Paramesthis served by Pusthi, Sri, Kirti, Aja and other Riddhis, surrounded by Sunanda, Nanda and other followers, and attended by the embodiment of his own weapons, such as the Sudarsana-chakra etc. The moment Arjuna and Krishna described this divinity, they, with palms folded began to hymn him, for awe and reverence did possess them instantly. Thereupon the Lord of the Parmestais, smilingly addressed these charming words to them (Krishna and Arjuna) :—

"O ye two who have been born on earth with a portion

of myself,—in order to have a look on ye both I have conveyed the sons of the Brahmana here. Ye have incarnated yourselves for the preservation of righteous practices. Come back hastily to my abode having slain the Asuras that are creating a burden on the earth. O sages, O Narayana ! though ye have attained to the fruition of all your desires, still, O foremost of beings, for the welfare of the people, ye both are engaged in religious practices.” (52—59).

Having been thus commanded by the Almighty Parameshti both Krishna and Arjuna bowed assent to his words ; and taking with them the sons of the regenerate one, they came back with delighted hearts to their own abode whence they had started. Then the Lord Sri Krishna gave back unto the Brahmana his sons in their original appearance. The son of Pritha (Partha Arjuna) who had been struck with great wonderment, rehearsed to the audition of the Brahmana, the prowess and glory of the Lord Vishnu ; he also admitted, whatever manliness and prowess a man may have, it is through the grace of the Almighty Krishna. Displaying these and diverse other achievements of his prowess, Krishna enjoyed the worldly pleasures. He also celebrated and accomplished various sacrifices difficult of being performed. He liberally bestowed on his subjects and the Brahmanas their desired-for objects and this also in proper season, just as Indra pours showers on this earth. Thus Krishna attained superiority above all other divinities. He himself killed some of the kings treading in the path of vice ; others he also destroyed through the instrumentality of Arjuna and others ; he propagated his teachings among the masses by the agency of virtuous people like the son of Dharma (Yudhishtira). (60—65).

CHAPTER XC BRIEF ACCOUNT OF KRISHNA'S WORKS

The Auspicious Sukadeva said :—O King ! thus the almighty Krishna, the Lord of the Goddess of prosperity, dwelt in great happiness in his own city of Dwaraka which was furnished with all prosperity, and objects of enjoyment and held sport with the foremost of the Brishnis and with

his wives, clad in costly garments and sparkling with radiance of youth and beauty. Some of the ladies beautiful as a flash of lightning used to play inside the mansions with Kandukas. The highways of his kingdom were constantly crowded with infuriated elephants, as also with warriors decked with ornaments, and horses, and chariots resplendent like gold. The kingdom was rich with pleasure-gardens and promenades beautified with rows of blossoming trees ; and those pleasure-gardens resounded in all directions with the cheering songs and warbling of the birds and droning of the bees. In such a place, Krishna sported with his sixteen thousand wives, as their sole beloved. To please every one of his wives, he assumed as many bodies and consorted separately with them in their respective splendid apartments. The glorious Lord sometimes held sport in the transparent waters of the lakes beautified with blossoming lotuses and lilies and kumudas and made fragrant with the pollens of these flowers and resounded with the chirping of birds. (1—7).

His body would then be smeared with saffron paste painted on the breast of his wives, and would often be clasped in their tight embraces. Then the Gandharvas would sing in his praise and the *Sutas*, *Magadhas* and *Bandins*, would strike up *Mridangas*, *Panavas*, *Anakas* and *Binas* out of excessive delight. Thus Achyuta played with his wives who sprinkled water on him with their syringes while he also sprinkled over them in return.

Thus Sri Krishna resembled the king of the Yaksha playing in the same manner with the female Yakshas. When the garments of his wives were wet with water, their heaving breasts were exposed to the gaze ; and in the act of throwing water at Sri Hari, the garlands decorating their long tresses fell off. When they approached their darling lord to rob him of his leatheren bag (syringe) they were caught in embrace by him, and passionate desire possessing their hearts their countenance reflected joy and pleasure. Like unto a male elephant surrounded by a herd of female elephants Krishna sported with them throwing water at them, having his garland smeared with the saffron on their breasts and in

embracing them his hairknots were loosened through amorous sports.

Krishna and his spouses liberally bestowed ornaments, garments and offered knick-knacks on the actors and actresses and those who lived by singing and dancing. Thus when the ladies were holding dalliance with Krishna, their fancies were stolen by his graceful carriage, his sweet address, his charming smiles, his amorous glances, his trenchant wit and his ardent embraces. Having their intellect solely engrossed in the thought of Mukunda, and constantly meditating on the lotus-eyed one, like insane and inactive people they uttered the following speeches, which do ye hear me (Suka) rehearse. (8—14).

The Auspicious wives of Sri Krishna said :—

"O friend (female) Osprey ! why dost thou lament and not court sleep ? Now nature is lulled in the arms of sleep, so our lord hath lost his consciousness in slumber.

"O friend ! like unto those of ours, is thy heart also deeply pierced with the graceful glance and charming smiles of Sri Krishna.

"O Chakrabaki ! during night thou dost not shut thy eyes and dost lament piteously for not being able to see thy sweet-heart ; or is it possible that thou dost weep for not holding on thy head the garlands fallen from the feet of Achyuta, like unto ourselves who are enslaved to him.

"O mighty main ! thou canst not court sleep during the night and dost always keep awake and weep ; is it possible that thou dost lament being reduced by Krishna to our condition, whose saffrons etc have been spoiled by him.

"O Indu (moon) ! thou hast been worn out with the virulent malady—consumption. So with thy waning rays thou canst not dispel this nocturnal darkness ; or art thou paralysed like unto ourselves who have been tongue-tied by the audition of the melodious words of Mukunda.

"O Southern breeze ! What act, displeasing unto thee, have we done ? Why dost thou fan the flames of desire smouldering in our hearts, cloven by the piercing glances of Govinda's eyes ?

"O most delightful cloud ! thou art the beloved friend

of the Lord of the Yadavas. Surely attached to him through affection, thou art meditating on Krishna with Srivatsa hanging on his breast. For his sake thou art always prayed upon by keenest anxiety. Thy heart suffereth unspeakable anguish, and like unto ourselves recollecting his distressing theme thou dost pour showers resembling tears of grief. (15—20).

“O Cuckoo ! O thou of sweetest note ! thou art uttering melodious notes capable of restoring life to the dead in imitation of the words and voice of our most beloved lord. Speak thee, what favourite act of thine, shall we perform to-day ?

“O mountain of generous heart ! thou dost neither move nor say anything. Art thou occupied with the thought of some great object ? Or like unto ourselves, thou dost desire to hold on thy breast the lotus-like feet of the son of Vasudeva ?

“O rivers ! O ye wives of the ocean ! in this summer season, the ocean doth not enhance your delight ; so your deep beds are dried up and you are made lean and thin ; and lotuses do not beautify your waters and like unto ourselves dejected at heart for not obtaining a sight of Madhupati, you have also been reduced in bulk (width).

“All hail, O Swan ! drink this milk, O ! inform us about the glorious Krishna. We all know thee as his messenger. Is it all well with him ? Has he sent any message to us ? Does he remember our love for him ? The goddess of prosperity alone enjoys his company. O emissary ! how can we enjoy his company who doth not satisfy our desires but only holds conversation with us ! (21—24).

The auspicious Sukadeva continued saying :—Thus absorbed in the thought of Sri Krishna, the lord of those versed in the Yoga, his wives attained the Baishnavi mode of existence. The glories of Krishna of illustrious renown is capable of stealing the hearts of women when they only listen to the recital of his glories, what to speak of his queens who were fortunate enough to have a sight of him ? How can I give an account of the austerities of those women, who out of affection served the preceptor of the

Universe by massaging his legs considering him to be their husband ?

Thus propagating the principles of religion inculcated in the Vedas, that refuge of the pious, chalked out the path, following which *Dharma*, *Artha* and *Kama* may be secured. Krishna, who having betaken to the house-holders, mode of life, married and settled down, had sixteen thousand and one hundred queens. Amongst these best of women, those eight whose names had been mentioned before, and who were headed by Rukmini had many sons, whom I had enumerated before, Lord Sri Krishna of infallible prowess begot upon every one of his numerous wives ten sons each. (25-31)

Amongst these numerous immensely powerful sons of Sri Krishna, eighteen were *Maharathis*; they were of great renown and their names were Pradyumna, Aniruddha, Diptiman, Bhanu, Samba, Madhu, Brihadbhanu, Bhanubrinda, Brika, Aruna, Puskara, Bedabahu, Srutadeva, Sunandana, Chitravarhi, Barutha, Kabi and Nyagrodha. Of these eighteen sons of Krishna, O monarch, Pradyumna, the son of Rukmini was the foremost and eldest and took after his father.

Pradyumna, the mighty warrior, married Rukmabati the daughter of Rukmin, his uncle. On that daughter of Rukmin he begot Anirudha who possessed the strength of ten thousand elephants. Anirudha was the son of the daughter of Rukmin, but he (Aniruddha) married the grand daughter of the same king Rukmin. On this grand-daughter of king Rukmin, Aniruddha begot Bajra, who only survived the great battle fought for the Musala. From Bajra descended Prativanu, whose son was Subahu. From Subahu descended Upasena, and from Upasena sprung his son Bhadrasena. None of those born in this race of Jadavas, was poor, the father of limited number of children, of shorter duration of life, of puny prowess, and not devoted to the Brahmanas. (32-39).

Even in the long period of a hundred years, no body can count the number of those persons descended from the line of Yadu, the fame of whose achievements were world-wide. It is heard that three million eight thousand and eight

hundred preceptors were employed for the teaching of the princes of the Yadu dynasty. Who can presume to number innumerable hosts of the Yadus of illustrious fame ? In this family king Ugrasena was always surrounded by ten thousands of his family members. Those merciless Daityas, who had been slain in the war between the celestials and the Asuras, were born amongst men and were most arrogant and showed fight. Being commanded by Sri Hari, the celestials incarnated themselves in the race of the Yadus, in order to repress these Daityas.

O king ! these descendants of the Yadu dynasty were divided again into a hundred and one families. The almighty Hari was to them the model, whose ways they imitated in ruling their respective kingdoms. All the Yadavas following in his footsteps increased in prosperity every day. The Brishnis whose hearts were completely absorbed in Krishna, did not perceive their independent existence even when lying down or sitting or walking, or conversing, or bathing, or eating or drinking. (40—45).

The removal of the burden of the growing earth was not an act of marvel with regard to Krishna whose weapon is the discus of Time, whose birth in the race of the Yadus had diminished the glory of the Tirtha identified with Ganga flowing in consequence of the washing of his feet. Whose enemies and friends both equally attain to his mode of existence ; to whom is entirely devoted the goddess of prosperity whom the other gods endeavoured to court. The recital or audition of the recital of whose name drives away all danger, and lastly who had inculcated and introduced the Gotradharma.

Victory attend the lord resident in the hearts of all creatures ; whose birth in the womb of Devaki is a mere fable ; whose servants are the members of the Yadu family ; who with the might of his arms had thwarted the reign of impiety ; who is the soother of the measures and distresses of the mobile and immobile creation ; and who did kindle the fame of desire in the hearts of the damsels of Braja, with his glorious countenance charming with a smile.

Thus, a mortal desirous of treading on the footprints of the foremost of the Yadus, should attentively listen to the rehearsal of the achievements of him who, in order to preserve the supreme religion inculcated by himself, had in sport incarnated himself and had imitated the actions of humanity. Thus attentively listening to and reciting, and meditating on the theme of the glorious achievements of Mukunda, mortals attain to the regions where the destroying influence of death can not reach, and in order to be transported to which kingdom, even the rulers of the earth betake to the wilderness having deserted their respective kingdoms, to perform rigid austerities. (46—50).

BOOK XI

CHAPTER I

THE BEGINNING OF THE FIGHT WITH MUSHALA

The Auspicious Sukadeva said :—Sri Krishna, after killing the demons like Putana and Kansa being surrounded by Balarama and the other Yadavas, created such violent dissension that would result in destruction, to relieve the earth of her unbearable burden. The enemies, such as Duryodhana through deceitful dice, display of slight and dragging Draupadi by her hairs, had on different occasions repeatedly enraged the Pandavas. Making these very Pandavas the instruments, Lord Sri Krishna caused destruction of the Kings allied to both sides and thereby relieved the Earth of her burden. In this way having slain the hostile kings with their armies through the Pandavas and the Yadavas,—the Lord of incomparable prowess thought :—

'I see, though the burden of the earth has been partially lessened, it is not entirely relieved, because of the unbearable burden of the Yadavas still existing. This race of the Yadus is under my protection and has grown haughty with the possession of elephants, horses and other things ; and no one else will be able in any way to vanquish them. Just as fire set in a bamboo-clump burns the bamboos with root and everything, so by creating dissensions amongst the Yadavas, I shall cause their destruction, and thereafter I shall attain to Baikuntha and peace."

The auspicious Sukadeva continued saying, "O King ! Having thus resolved, the truthful Lord, under the pretext of an imprecation of curse by the Brahmanas brought about the ruin of his own family. Having attracted the vision of humanity with his own figure which eclipses the gracefulness of the diverse lokas, having drawn by his teachings the hearts of those who remembered them and having left the footprints stamped at different places for the convenience of the persons who had seen them and broad-cast all

over his glories forming topics of description to the poets,—and thinking that by all these the people will without any hitch be freed from ignorance, the Lord repaired to his own region.

The King Parikshit asked :—“O Brahman ! how did the Brahmanas imprecate a curse upon the Yadavas, always doing good unto them, liberal, ever serving the aged, and always thinking of Krishna ? What was the nature of this curse and why was it imprecated ? And how dissension was brought about the Yadavas having a community of hearts ? Do thou describe all these unto me.” (1—9).

The auspicious Sukadeva said :—Having assumed a form capable of fascinating the world, the receptacle of all beautiful objects, Sri Krishna, of liberal action, whose desire is always gratified, performed innumerable auspicious deeds on earth ; and even then his purpose was not fulfilled. With intent for accomplishing his contemplation in full—that is, to relieve the earth of her over-burden—even though he was a householder,—Sri Krishna, in a sportive spirit, made up his mind to destroy his own race, the race of Yadu. All his actions actuated by a desire of destroying the sins of *Kali-juga* conduce to the attainment of holiness and felicity. Descending in the family of Vasudeva, Lord Sri Krishna celebrated all those actions. At that time bidding farewell unto Krishna, the sage Viswamitra, Asita, Kanva, Durvasha, Bhrigu, Angiras, Kashyapu, Bamadeva, Atri, Basistha and Narada, and also others who had been invited to the Sacrifices repaired to the sacred shrine of Pindaraka near Dwaraka. While sporting there, the foolish princes of the Yadu-race, having Jambabati’s son Samba attired with a female robe, approached those sages and holding their feet with great humility said :—

“O Bipras ! thy visica never becometh fruitless. This black-eyed lady is now carrying. She wishes to have a son. The time of her delivery is very near. She feels shame in asking you in person, and so, she is doing it through us, to tell her whether she will give birth to a son or a daughter.” (10—15).

The auspicious Sukadeva continued saying :—O king

having been thus enquired of, those ascetics were very much enraged, and replied saying:—"O ye vile wights, she will give birth to a mace and that will destroy thy race."

On hearing the words of the ascetics, the princes of the Yadu-race were greatly terrified, and instantly unravelling the false signs of Samba's pregnancy, they found out a real iron mace. Then, being stricken with fear, they exclaimed :—"Unfortunate that we are; what shall the people will speak of us!" So exclaiming, they took up the iron mace and went to their house. Then they with their faces-pale, placed the mace before the Yadus assembled in the court, and communicated everything unto the king of Yadus.

On hearing of the unfailing imprecation of curse of the Bhahmanas, and seeing the iron-mace, the inhabitants of Dwaraka were greatly agitated in their mind with fear and confusion. Then having got the iron-mace crushed into powder, the king of the Yadavas threw them in the ocean along with the remnant small piece of iron of the mace. In the ocean a fish devoured that small remnant of the iron-mace. Now, being driven hither and thither by the waves of the ocean, the powdered forms of the crushed iron-mace were pushed to the banks and were converted into reeds. Once the fishermen caught that fish which had devoured the remnant of the iron-mace along with other fishes in their net ; and eventually sold the fish to a hunter. The hunter found the iron-piece out of that fish, and made two arrow-heads of it. Although capable of nullifying that imprecation of curse of the Brahmanas, the Omniscient Divine Lord Sri Krishna did not wish it, or rather he approved of it in the from of all destructive *Kala*. (16-24).

CHAPTER II

The auspicious Sukadeva said :—O thou foremost of the Kauravas, being verily anxious to see Sri Krishna, the divine sage Narada always used to live in Dwaraka protected by the arms of the Divine Lord Govinda. O king ! what men having even ordinary sense of understanding shall not be adoring the lotus-like feet of Govinda, who is worshipped

even by the leading immortals ? Once upon a time, having been worshipped and seated at ease in the city of Dwaraka, Vasudeva saluting him said :—

“This thy arrival, who art at one with the Lord, is for the welfare of all creatures, like that of the arrival of parents before the children and that of the bountiful great unto those of small means. The conduct of the deities conduces both to the happiness as well as misery of the creatures : but that of the pious sage like thee of undecaying soul, is for happiness only. The deities helping them on the 4 actions like shadows confer fruits upon men proportionate or in relation to their worship or meritorious acts. But the pious ones are fond of the poor. They impartially bring about the well-being of all creatures. Still, O Brahman, I do reverentially accost thee about the real conduct of the Lord, listening unto which a man being freed from all forms of fear may attain to final liberation. Although possessed by divine Maya (illusion), I have adored that Ancient Purusha, conferring emancipation on Earth, for obtaining him as my son and not for final liberation. O thou of firm vows, do thou so instruct me that by making you instrument, I may be easily freed from the world filled with fear all over and various other dangerous places.” (1—9).

The auspicious Sukadeva continued saying :—O king ! being thus accosted by the intelligent Vasudeva, the celestial saint Narada was delighted and obtaining the recollection of Sri Hari by chanting his various accomplishments he said to him as follows :—

“O thou foremost of the Yadavas, that you have so accosted me regarding the Bhagavat religion purifying all is an excellent endeavour on your part, O Vasudeva ! When the Lord's religion is heard, read, thought of, honoured and appreciated by even such an one who devastates the Universe he is instantly purged of all sins thereby. To-day you have reminded me of the Deity Narayana, who is all auspiciousness, to hear of whom and to chant whose deeds constitute holiness. On this subject, there is an ancient story relating to the conversation between Nimi,

the king of Videha and the sons of Rishabha. Priyabrate, the son of Swayambhuva Manu begot Agnidhra. Nabhi was the son of Agnidhra, and Nabhi's son was named as Rishabha, in whom a portion of Vishnu descended with a view to impart instructions relating to final liberation. One hundred sons were born unto him and all of them were well-versed in the knowledge of *Brahman*. The eldest son amongst them was named Bharata who was greatly devoted to Narayana. It is after his name that this wonderful insular continent is celebrated as Bharata. Renouncing this earth abounding in objects of enjoyment, and worshipping Lord Sri Hari with devout austere penances for three consecutive births he attained to his station. Nine out of the one hundred sons of Rishabha mentioned before became kings of the nine provinces of Bharatavarsha designated as Brahmavorta, Ilavarta, Kusavarta, Maloya, Ketu, Bhadrasana, Indrasprek, Vidarva and Ketaka and eighty one of them became Brahmanas who were the authors of various institutes. (10-19).

Kavi, Havi, Antariksha, Prabuddha, Pippalyana, Avirhotra, Drumila, Chamasa and Karabhajana, these nine became great ascetics, pointing out the essence of things, studious in acquiring the knowledge of self, having the quarters for their raiments and well-versed in self-knowledge. Beholding this existent and non-existent universe identical with the Lord, without any consideration for self, those ascetics wandered over the earth. Their desired-for course was unobstructed. In a liberated condition of existence they began to range at pleasure in the regions of the celestials, Siddhyas, Gandharvas, Yakshas, Kinnaras, Nagas, Munis, Charanas, Goblins Vidyadharas, Brahmanas and Kine.

Once on a time, the ascetics of the insular continent of Bharata were celebrating the sacrifice of the high-souled sage Nimi. They then of their own accord arrived there at the place of sacrifice. Thereupon beholding those ascetics effulgent like the sun and greatly devoted to Divine Lord, all the Brahmanas participating in that sacrifice stood up. Knowing them to be devoted to Narayana the King Videha

was greatly delighted at heart. After they had taken their seats, the delighted king duly adoring them asked with great humility those nine sages resplendent with their own lustre and like unto the sons of Bhrahma saying as follows :—

“Methinks ye are the very waiters of the Divine slayer of Madhu, Purifying the whole humanity, the votaries of Vishnu wander about all over the Earth and everywhere. Although frail, this human body is hard to be got by the creatures, and in this body, it is difficult to acquire a view of those who are favourite unto the Lord Achyuta.

“There, O ye, sinless great ascetics, I do accost you of your perfect well-being. In this world, even a momentary association with the pious is like a jewel. Do ye describe those religious observances of the Lord, if we are worthy of listening to them, by which Lord Sri Hari being pleased, conferred his own self upon his own votaries.” (20—31).

Thereupon the auspicious Narada said :—“O Vasudeva, having been thus accosted by the king Nimi, those great ascetics showing him honour in return delightedly, said to the king, his courtiers and Ritwijas.”

Kavi said :—“In my opinion, the adoration of the lotus-feet of Achyuta is the source of perfect safety in this world. By this, the people having their minds constantly agitated on account of their thinking of this unreal body as their real own, are completely freed from fear. The expedients mentioned by the Lord Himself, by which ignorant people can easily acquire self-knowledge are to be considered as the Bhagavat religion. If a man follows those instructions, he meets with no impediments. Even if he with closed eyes follows them, he does not lose his steps nor falls down. A creature should consign unto the Great God Narayana all actions which he performs being subject to body, speech, mind, senses, intellect and consciousness of ego. Fear is engendered by His Maya (illusion) only ; and by its influence only persons withdrawing themselves from the Lord, cannot get at the truth and have their understanding perverted by which they consider this body as soul. Fear is also engendered by the sense of duality, so the wise persons

considering the preceptor as one with *Isvara* and *Atman*, should perfectly adore the Lord with whole-minded devotion. Though the sense of duality has no existence, the mind of the person, who meditates, brings it out like a dream or mental desire. So one should control his mind which brings about the resolution and dissolution of actions ; after which there will remain no fear. Listening to the birth and deeds of the Deity holding the discus *Sudarsana* as His weapon ; whose auspicious birth and actions are sung in the world, and recounting them without any shame, one should with a mind freed from desire, wander about.

Thus chanting the glories of the Reverend Lord Sri Hari, one's love increases and his heart melts away. He then, like a mad man, having no control over his own self, sometimes laughs aloud, weeps, cries, sings and even dances. He then bows unto the sky, air, fire, water, earth constellations, gobling, quarters, trees, rivers, oceans, and every other element considering them as the limbs or portions of the body of Lord Sri Hari.

As one who eats, he feels delight, with every morsel of food and along with it simultaneously his belly is filled and his hunger is gratified, so a votary at once acquires devotion, the joy of the Deity, the object of love, and disliking for any other thing else.

O king (Nimi), those votaries who with such service attend upon the feet of Hari, attain to devotion, divorce-ment from other objects and felicity identical with the Lord. After that they attain to the very great beatitude. (32-43).

Thereupon the auspicious king Nimi said :—Who amongst men is now a votary of the Lord Sri Hari ? Do thou describe unto me his religion, character, sayings and other signs by which he has become a favourite unto the Lord.

Then illustrious Kali replied saying :—“He is the most excellent votary of the Lord who beholds his own godliness and all creatures as existent in the universal soul. He is second-rate votary who cherishes love for the Deity, friend-ship for those who follow Him, commiseration for the ignorant and disregard for the envious. He is an ordinary

person who reverentially adores the idols but does not worship His votaries or any other objects. He is the most excellent votary of the Lord, who having his mind devoted unto Vasudeva, enjoyeth the objects through his senses, and who even beholding the universe as the mere *Maya* of Vishnu, neither abhors it nor enjoys it. He is the foremost of the Lord's votaries who on account of the recollection of Hari, is not possessed by the senses of body, vital breaths, mind, intellect and worldliness, birth, death, hunger, fear, thirst and fatigue of the senses. He is the foremost of His votaries in whose mind there is no desire : and whose only refuge is Vasudeva. That person is the favourite of Lord Sri Hari who cherishes no consciousness of ego in this body consequent upon his birth, action, colour, order and caste. He is the best amongst the votaries of the Lord who has no idea of distinction in wealth and body, who looks upon all creatures impartially and is quiescent. He is the foremost of the followers of Vishnu, who even for the kingdom of the whole world does not deviate from the lotus feet of the Lord which Brahma and the other deities do not attain by even daily meditation and search and there to be the essence of essence. As when the moon rises, the sun cannot spread its heat, so the fever of the hearts of the votaries is allayed by the cool lustre of the gem-like nails of the fingers of the feet of the Lord, endued with great prowess, it cannot any longer display its influence. He is the chief of the votaries of the Lord, bound by the noose of affection for whom even the unconscious recitation of whose name dissipates all accumulated sins of all creatures always resides in his heart. (44—55).

CHAPTER III

THE MUNIS REPLY TO THE QUERRIES OF NIMI

The king Nimi said :—The Maya (illusion) of the Great Purusha and Lord Vishnu even bewilders Brahma and others who are themselves conversant with Maya. I wish to know something about that Maya. O ye reverend Sirs, it behoves you to describe it. We mortals are greatly

assailed by the anxiety of the world. We are not satiated with drinking the nectarine topics of Hari,—the panacea of all afflictions.

Antariksha said :—“O thou of mighty arms, in order to arrange for the enjoyment of objects and liberation for creatures, his own emanations, the Prime Purusha, the soul, the creatures, hath created all these great elements, all these superior and inferior creatures. For this, having entered into all beings created with the five great elements as controller of their hearts. He, being divided as follows: one as mind and tenfold as ten organs, is enjoying all objects of senses. Enjoying all these objects by the attributes agitated by his own self, and considering this created body as *Atman*, the Lord becometh attached to it. On account of their performing actions engendered by desire through senses, all creatures, under the weight of the miserable fruits of their actions wander in this world. Under the influence of the course of actions, which the sources of mighty evils, all persons unconsciously go through births and deaths till the hour of final dissolution. The destruction of the elements drawing nigh, Eternal and all-powerful Time, without beginning or end, drives the action identical with the subtle and the gross, towards the cause. (1—8).

Dreadful draughts will sweep over the earth for a hundred years. Assuming an enormously huge proportion, the dreadful sun shall afflict the three-worlds, with its scorching rays. The fire shall rise upwards, with its flames from the mouth of Eternal Ananta, and being driven by the wind, it shall increasingly spread all over, burning down all regions beginning with the nether. The clouds called Sanvartaka, shall pour down for a hundred years elephantine showers and all gross bodies, universes and others, shall emerge in the universal expanse of water.

O king, then forsaking his universal form, the *Birga* Purusha, endued with the quality of darkness, like fire without fuel shall enter into subtle causes. Having all its smell pilfered by the air, the Earth shall be converted into water, which being shorn of its quality of *rasa* shall be driven upon, shall assume the form of lustre. The lustre being

shorn of its form by darkness, shall emerge in wind, which being shorn of its quality of touch by ether, shall emerge in it ; and ether being shorn of its qualities by Isvara in the form of Time, shall be converted into *ahamkara* in which quality of ignorance predominates. O king, senses and intellect will merge into emblem subject to changes, shall enter into the *aham tattva*, the quality of goodness ; and the knowledge of ego shall enter into the principle of Mahat (great) ; and Mahat shall enter into Prakriti (Nature). I have thus described unto thee the three-fold energies of the Deity—creative, preservative and destructive. What else do thou wish to hear ?"

Thereupon the king Nimi said :—O thou great Saint, do thou kindly describe unto me (the expedient) by which the gross-minded people, who are incapable of controlling their minds, can easily get over the Lord's Maya which it is hard for them to cross." (9—17).

Then the auspicious Prabuddha said :—O king, human beings being allied to each other as men and women, engage in actions for happiness and the removal of misery, but it is seen to produce contrary results. For we can well see that wealth is indeed frail, and becomes the instrument of one's own death ; and home, children, friends, animals, and others are always found to be giving them trouble. How one by acquiring wealth, the source of evils can attain to delight ? Know all being as generated by actions and other regions like heavens as also sufficiently frail. And know this also, as lords paramount show their vanity with their equals, cherish jealousy to their superiors and are afraid of downfall, so do the people vaunt themselves before the equal, and are jealous of their superiors and they always fear their ruin. One, enquiring for his best well-being, should understand fully the word *Sabda Brahman*, sink deep into the Para Brahman and should seek refuge of a preceptor of quiescent soul, considering him as the Atman and the Deity. One should, with unfeigned servitude, learn from him, those tenets of the Lord's religion with which Lord Sri Hari giving away even his own self, is delighted. First of all he should learn to withdraw his mind from all objects, to

associate with the pious, due commiseration for all creatures, friendships, humility, purity, observance of his own duties, forgiveness, the avoidance of useless words, asceticism, simplicity, Brahmacharya, non-injury to others, consideration, equality of happiness and misery, consideration of all things as his own, to see God, to live in a solitary place to forsake attachment to home and other things, to wear holy bark of trees, to be contented with every thing, to reverence the sacred lores of the Lord, not to vilify other sacred books, to control mind, speech and deeds, truth, self-control and beatitude, to chant and listen to and meditate upon the birth, actions perform all actions for his sake, to practise a charity, asceticism, meditation and all good things liked by the Atman and to dedicate, wife, house, son and life to the Lord. He should learn to make friends with those whose soul and lord is Sri Krishna, to adore mobile and immobile objects mankind and specially the pious and amongst them those who are votaries of the Lord to chant amongst themselves the purifying themes of the Lord's glory, to love one another, to be satisfied with one another and all that removes the misery of the soul. (18—30).

Recollecting and making each other meditate upon Hari, the destroyer of the heap of sins he would have his body thrilling with joy begotten of love and devotion dependent upon service unto Him. Having his mind consigned unto Sri Hari, he will sometimes weep, laugh, dance, sing and express his joy. He will again give vent to super-human words or represent Hari. Being thus delighted with the attainment of the Great he will remain silent. In this way, having been initiated with the tenets of the Divine religion, and being attached to Narayana on account of the devotion originating therefrom, he shall by force tide over the unsurmountable Maya.

The king Nimi said :—O Ye Rishis, Ye are the foremost of those conversant with the knowledge of Brahman. Do Ye instruct me as to how I may acquire devotion unto the Great Brahman, the Great Soul under the appellation of Narayana. (31—34).

Thereupon Pippalayan replied :—"O king, know Him to

be the Great Tattwa. He is the instrument of the creation, preservation and destruction of this universe, but is himself divorced from all cause, he remains (sat) the really existent in the various states of dream, wakefulness and sleepiness and in eternal rites and concentration ; animated by him this body, senses, vital breaths, and mind are performing their respective actions. As scintillations cannot display fire or consume it, so mind, speech eyes, intellect, vital breaths and senses are not capable of understanding him. Words can only minutely explain His meaning, but cannot manifest Him at all ; Him, save whom there is no end of *Nishedhas* (proscriptions).

Actions and causes are manifested as Brahman, for Brahman of diverse energies is the cause of both of these viz. action and cause. Before the creation the only Brahman was called Pradhana, He is identical with three-fold qualities ; for this called energy of action, He is Sutra the thread, and for his energy of Jnana (understanding) He is called *Mahat* (Great). He is *Ahankara* (the consciousness of ego) which passes under the appellation of a creature. In the end he is manifest as the deities, senses, objects happiness and others. That *Brahman* of great energy is the action, cause, and the cause of both these. The Great soul is the Prime—without birth or death, without increase or decrease—for He is the witness of the various particular states of all objects subject to birth and destruction. And He exists always and everywhere as the mere indestructible consciousness. As vital breath is determined by the power of senses, so the knowledge of Brahman is by that of scriptures. As vital breath in various forms pursues all creatures born of egg, womb, sweat and earth, so in the state of sleepiness when the action of senses and the consciousness of ego disappear, the soul for the want of gross body as its support consequent upon this change, remains in its subtle state devoid of metamorphoses ; and when it rises from the state of sleepiness, recollections come. When by great devotion consequent upon the desire of obtaining the feet of the lotus navelled Deity, a man shall destroy the dirts of his mind engendered by qualities and action, his mind being

purified like into the appearance of the sun to the clear eyes, shall acquire the very knowledge of *Atman*. (35—40).

The king Nimi said :—Do thou describe unto us that *Karma Yoga*, by which, being purified, a man renouncing speedily all actions in this world, attains to the great knowledge begotten by disassociation from all objects. Formerly, before my Sire *Ikshaku*. I put this question to Brahma's son Sanaka and others ; Why did they not give any reply ? Tell me its cause.

Thereupon Avirhotra said :—“O king ! Action, lost action, and inaction, these are the words of the Vedas and not of the Purusha. The learned ones are enamoured of the Vedas, for these have proceeded from the Lord. As by various means of consolation, a boy is made to swallow medicine, so the Vedas indirectly give instructions in actions for the liberation therefrom. That ignorant wight, who having no control over his senses, does not perform actions laid down in the Vedas, repeatedly becomes subject to birth and death on account of the impiety for the non-performance of prescribed rites. A man being disassociated and consigning everything to the Lord, and by the performance of those actions only that are laid down in the Vedas can attain to that accomplished state where there is no action, the Sruti (Vedas) relating to the fruits is only for urging them to snap the fetters of egoism in this body should with Vedic rites accompanied by Tantric rites worship the Deity Keshava. Acquiring the grace of the preceptor and following the mode of worship pointed out by him, the devotee should adore the great Purusha through any image that he heartily likes. (41—48).

Sitting in a pure state of mind before the idol and purifying his body by the suppression of vital breaths and other such processes, he should adore Sri Hari. At first purifying his mind mentally adoring flowers, earth, *Atman* and the idol and then with articles of worship as may be acquired, arranging vessels for keeping water to wash feet and other things, he should invoke Him into the image, whom with concentration he adored in his mind ; then subduing his mind etc. he should worship it the Deity with the *mula*

Mantras. Then the entire family, children and grand children should adore him with respective *Mantras* accompanied by perfumes, garlands, sunburnt paddy, incense, lamps and edibles. Duly completing the worship and chanting his glories he should bow down unto Lord Sri Hari Thinking himself as entirely permeated by him he should worship the image of Hari and then placing the flower of blessing on his own head, he should keep the image in the proper place and finish the worship. Whoever, according to Tantric mode of Karman, worship fire, the Sun, water, guest or the Deity in his mind as his own, shall speedily attain to final liberation. (49—55).

CHAPTER IV

DESCRIPTION OF THE INCARNATIONS OF NARAYANA

The king said :—“O Brahman, what are the various births and deeds which in this world Sri Krishna having incarnated himself of his own accord, went through, is going through and shall ever go through. Do thou describe these in details.”

The auspicious Dravida said :—Whoever wishes to count the endless qualities of Ananta is not prudent. Rather it is possible to count in a very long time the grains of dust of the earth, but it is impossible to count the deeds engendered by qualities of the Lord, the source of endless energies. When having created this universal form with the five elements of his own creation, the Prime Deity Narayana entered into it in portion, he acquired the appellation of Purusha. The three worlds constitute his body. From his organs originate the two-fold organs of all creatures, viz senses of action and perception. Knowledge proceeds from his energy identical with his own self, and the physical energy and the energy of senses and that of actions have originated from his *Prana*. He is the prime agent of the works of creation, preservation and destruction through his energies. He is the Prime Purusha, created by whose quality of activity in the beginning, Brahma engaged in the work of creations ; by whose quality of goodness Vishnu, the lord of sacrifice, the stay of the Brahmana and

virtue, in the work of preservation, and created by whose quality of dullness Rudra engaged in the work of destruction and through whom perpetually proceeds the work of creation, preservation and destruction of creatures.

That quiescent and foremost of Rishis named Nara and Narayana were born in the womb of Murti who was Daksha's daughter and Dharma's wife. (1—5).

They gave up all considerations of fruits of actions, and realised the *swarupa* of the Supreme Being. They gave instructions in religion to Narada and others and performed pious deeds. Even the leading Rishis worship their feet. Being afraid of his hard austerities the king of the celestials thought :—"They wish to occupy my region by dint of his devout penances. Being fearful of this idea, the celestial king Indra despatched *Madana* (the god of love) with his consort (Rati by name) to that Rishi Nara-Narayana. Unacquainted with his prowess and repairing to the hermitage of Rishi Vadari by name, that Madana with his shafts in the shape of spring, beautiful wind (*Malaya*) and glances of the females, pierced him (Nara Narayana). Although knowing the iniquity of Indra, the Rishi shorn of haughtiness said in the following manner smilingly to Madana and others who were trembling in fear of being carried :—

"O powerful Madana ! O Malaya wind ! O ye celestial damsels ! be not afraid. Do ye accept our hospitality. Do not go away making this hermitage void."

O king ! Narayana having said as aforesaid and thus promising safety, the celestials with their heads bent down in shame said to that kind Rishi :—

The auspicious celestials said :—"O Lord ! thou art beyond the range of *Maya* (illusion) and as such thou art without any alteration. Those persons who are delighted with their self lie at thine lotus-feet. Therefore it is no wonder that thou art above desire and anger. Those who serve Narayana meet with many obstacles placed in their way by the celestials, for they superseding the celestial region, repair to His excellent station. Others do not meet with those expedients. The deities do not injure him who

confer upon them the respective portions of their offering, Forsooth they whom Narayana protecteth trample down all impediments. Some persons, even getting over the bondage of the ocean-like hunger, thirst the inclemencies of winter, summer, rains and air, the pleasures of the tongue and the enjoyment of sexual organs, sometimes being subject to useless anger, are drowned in a pit made by a cow's hoof and uselessly forsake their hard austerities." (6—11).

O king ! after the celestials who had come there at the command of Indra, had said this, the Lord Narayana, to humiliate their pride, gave them by the exercise of his yogic power women of wonderful beauty, very expert in waiting upon others. Beholding these women, who were the very resemblance of Lakshmi in beauty, the followers of Indra having their beauty sullied by their beauty and liberal qualities became charmed with the sweet fragrance emitting from their body. Then Narayana smilingly said to the humbled deities as follows :—

"Do ye, O celestials, select one of them suiting you, as the ornament of the celestial region."

Then saying "So be it" and taking the permission of Narayana and bowing down unto him the celestial panegyrists, taking Urvashi ; the foremost of Apsaras, before them, repaired to the celestial region. Then in the midst of the assembly, before all the deities, they communicated the prowess of Narayana unto Indra, at which the latter became astonished and apprehensive. Dattatraya, Sanaka and others, our father the Divine Rishabha are all identical with Vishnu. Descending on earth in portions for the welfare of the world they gave instructions in Yoga. (12—17).

He, in the incarnation of Hayagriva, the slayer of *Madhu* collected all the Vedas. In his incarnation as fish, He protected *Manu*, Ila and all the Oshadhis from danger. In his incarnation as a Boar. He killed Hiranyaksha while He was raising up the earth from the water. In his incarnation as a Tortoise, while churning the ocean, He upheld the mountain and released the distressed elephant chief from the mouth of a crocodile. In his incarnation as half-lion and

half-man, He protected the Rishis named Balakhilyas who were thrown in a pit made by a cow's hoof, released Indra sunk in the sin of killing a Brahmana consequent upon killing Vritra ; and He set free from danger the helpless celestial damsels imprisoned in the Asura's house, and for making free the pious. He killed Hiranyakasipu, the king of the Daityas.

In all the Manwantaras, He for the good of the deities, by His portion, destroyed all the demons in the battle between the gods and the demons. Assuming the form of a dwarf, under the pretext of begging. He took away this earth from the Daitya King Vali and conferred it upon the sons of Aditi. Incarnating Himself as Parasurama, the fire of the Bhargava-race, for the destruction of the Haihayas. He exterminated the Kshatriyas for twentyone times, and immediately after that in His incarnation as Rama. He bridged over the ocean and killed Ravana the ten-headed Rakshasa king of *Lanka*. May that illustrious lord of *Sita*, the destroyer of the sin of the world, be crowned with victory. Thereafter being born in the race of Yadus for relieving the earth of her burden, the unborn Hari shall perform many hard works. In his incarnation as Buddha He shall bewilder by his arguments of ahinsa (not-injury) the Daityas performing sacrifices, though not entitled to the performance thereof. Then in the *Kali-Yuga*, incarnating as Kalki He shall slay the Sudra Kings. O thou of mighty arms, numberless births and actions of the highly illustrious Narayana have been described. (18—23).

CHAPTER V

THE STORY OF JAYANTA

The king Nimi said :—"O Ye Rishis, the foremost of those conversant with Atman ! there are many who do not adore Sri Hari. What will be the condition of those people of uncontrolled minds and unsatiated desires ?"

Thereupon Chamasa replied saying :—"By the exercise of his qualities, the four orders and diverse conditions severally originated from the mouth, arms, thighs and feet of that Prime Purusha. Amongst them who do not adore the

Lord, the very source of their own creation, or disregard Him, fall down being dislodged from their stations. Those persons who live at a distance from Hari's theme or the chanting thereof, females or Sudras, are the objects for commisseration of persons like thee. Although entitled by birth, the ceremony of wearing sacrificial thread, study and others, to approach Hari's feet, still the Brahmanas or Kshatriyās or Vaisyas are sometimes overwhelmed by the disquisitions of the Vedas. On account of the sweet words by which they are enchanted, those ignorant, unlettered, humble, foolish, yet proud of their learnings, give vent towards which appear agreeable for the time being. In consequence of the quality of darkness, those persons dreadfully designing lustful, wrathful like serpents, proud, haughty and vicious always ridicule the pious devoted to Hari (1—7).

Living in a home where animal pleasure predominates, those persons attached to women speak of their respective well-being. Without giving away gifts or rice, they engage in sacrifices and not being well-informed they slay animals merely for their appetite. Being blinded with the pride of property, wealth, birth, learning, gifts, beauty and strength consequent upon actions, the wily disregard the Lord, and the pious devotees of Achyuta. Those ignorant wights do not listen to the God-soul existing in all bodies as sky, as described by the deities. They always talk on women and children as imagined in their mind. To associate with females, to take meat and drink are ever desired there is no regulation in all these things. To go to one's married wife, to slay animals in a sacrifice and to drink in the *Suragraha* ceremony are however sanctioned by scriptures. But to desist from all these actions inspite of their sanctions leads to their paramount well-being. The religion by which one acquires direct knowledge and afterwards the great peace of nirvana (annihilation), is the only fruit of wealth. If a man grows rich for accomplishing bodily pleasures, he is constrained to witness death of dreadful prowess. In particular actions the smell of wine is sanctioned. The destruction of animals for the adoration of

the deities is sanctioned, but not for injury. So, there is no sanction to take sufficient meat. To go to a woman married for procreating children is sanctioned, but not for lust, so those persons who follow their own free will, do not consider this as a pure religion of their own. (8—13).

The animals which an ignorant, haughty, proud and impious man slays for this object, devour him in the next world. Whoever by their wrong conduct disregard the Lord Hari existing as soul in other bodies, having their affection fixed in this body upon their children and others, falls into a hell. Those who have got over ignorance, but who consider the three-fold objects as supreme and the body as eternal and accordingly have not acquired true knowledge, themselves consider this eternal soul as frail. They are of uncontrolled mind—they commit self-destruction and consider ignorance as knowledge ; in time all their objects are frustrated and being unsuccessful they are subjects to miseries. These persons, disregarding Vasudeva are forced to be separated from home, children, friends and prosperity created by their own illusion and are reluctantly thrown into hell.

The auspicious king Nimi said :—"Do Ye kindly describe unto me, in what ages, assuming what forms, born in what orders, under what appellations and in what manner, the Lord is worshipped by people ?" (14—19).

The auspicious Karabhajana said :—O king, in the four ages viz *Satya*, *Treta*, *Dwapara* and *Kali* Narayana assuming various forms and names and orders, is worshipped in diverse ways. In the Saty-yuga the Lord is white in complexion, four-armed, wears matted locks, bark and the sacrificial thread of the skin of Antelope. and holds *Aksha*, staff and *Kamandalu*. Then the friendly and impartial persons of quiescent mind, feeling enmity against none, adore the lord Hari with meditation, self-control and pacification. In this age the Lord is styled *Hansa*, *Suparana*, Vaikuntha, Dharma, Lord of Yoga, Pure, Isvara, Purusha, Unmanifest and the great *Atman*.

In the Treta age, He is blood-red, four-armed, has three lines on his forehead, tawny hair, identical with the three

Vedas Riga, Yaju, Syama, and holds in his hand a chaplet and a ladle—the utensils of sacrifices. Then the pious people conversant with the Vedas worship the Lord Hari identical with all the deities, with rites laid down in the Vedas. In this age the Lord Vishnu is styled Yajna, the son of Prishni, Sarvadeva, Urukrama, Vrishakapi, Jayanta and Urugaya. (20—26).

In Dwapara age, the Lord is dark-blue, is clad in yellow raiment, is marked with his own weapons viz. Conch, Chakra, etc. and the mystic marks of Srivatsa and others. O King being desirous of knowing the lord, the mortals worship him as the great king according to the rituals and the Vedas. Salutation unto thee, the Vasudeva, salutation unto Sankarshana. Salutation unto thee, who art the Divine Pradyumna and Aniruddha. Salutation unto Rishi Narayana, Purusha, the great Atman, the lord of the Universe, the Universe the soul of all creatures. O lord of the earth, in the Dwapara age people hymn the lord of the Universe in this way. Hear, how in Kali they worship him by various ways laid down in the Tantras. The wise, with profuse chanting songs celebrating the name of the Lord, adore him who is black, and with his body and limbs, ornaments weapons and attendants like Garuda.

"We adore thine lotus-feet, O Great Purusha, who is the sustainer of those bowing down to Him, who should be always meditated upon, who art the destroyer of defeat, the fulfiller of desires, the focus of all sacred pilgrimages, art eulogised by Siva and Virinchi, the destroyer of the afflictions of the devoted servants, the protector of thy votaries and the bark in the ocean of the world. Thou art highly pious ; for at the mere words of thy sire, thou forsaking the prosperous kingdom, which it is so hard to renounce and which is coveted even by the celestials, thou didst enter into woods and there didst thou pursue the illusory deer liked by thy beloved consort. We bow down to thy lotus-feet. (27—34).

O king, thus with the names and forms appropriate to the Yuga, the people of the Kali-Yuga worship Hari, the lord of all auspiciousness and giver of final liberation. The

sensible, appreciative and best of men regard Kali as superior to all ages, for by mere recital of the Lord's name in this age, a man can attain to all objects of life. There is no greater acquisition than this for man wandering repeatedly in this world ; for, from this man can attain to the greatest beatitude and liberation from the fetters of the world.

O King, so the people of the Satya Yuga (golden age) wish to be born in Kali, for in this age people living in some regions will be devoted to Narayana.

O King, a great many people in Dravida, watered by the rivers Tamraparni, Kritamala, Payasvini, Kaveri, the highly sacred Pratichi and Mahanadi and all those persons who drink of their water, generally become devoted to the Lord.

O King of men, whoever, O King, renouncing actions has sought refuge with body mind and soul at the feet of Mukunda, the protector of his votaries, his mind becoming thereby purified, is neither a slave nor a debtor to the deities, Rishis, creatures, relations, men and the Pitrис. If a beloved votary of his who worships his feet, without attraction for anything else, does by mistake proscribed actions, the Great God Hari entering into his heart, dissipates all his sins. (35—42).

The auspicious Narada said :—Thereupon listening to all these tenets of the Bhagabat religion, the king of Mithila, with his preceptor, delightedly adored the sons of Jayanti. Thereupon the Siddhas disappeared in the view of all ; and practising all those virtues the king Nimi attained to the most excellent station.

O great one, do thou also, being disassociated reverentially resort to those auspicious tenets of the Bhagabat religion and thou shalt then attain to the most excellent station. The world is filled with the fame of you both—the husband and the wife, for the Divine Lord Hari was born as your son. On account of your paternal affection towards Krishna your souls have been purified with his sight, embrace, touch, sleeping together, sitting and eating. While Sisupala, Poundraka, Satya and other Kings, meditat-

ing upon his form on account of enmity, by their movements while sitting or eating and by looks, attained to his station, what to speak of them who are always devoted unto him ? Do not consider the Lord Krishna, who is the soul of all, as thy son, on account of his assuming a human form by Maya (illusion). The six sorts of wealth of that undecaying one are lying hidden in him. He has descended on earth to destroy the demoniac Kings who are a burden unto the earth and to protect the pious. His fame, for the liberation of men, is spreading all over.

The auspicious Suka said :—On hearing this, the Great Vasudeva and Devaki were filled with surprise and then the infatuation of their soul was dissipated. Whoever shall with a concentrated mind accept this sacred story, he shall be released from the illusion of the world and attain to final liberation. (43—52).

CHAPTER VI

BEGINNING OF THE CONVERSATION BETWEEN THE DIVINE LORD AND UDDHABA

The auspicious Sukadeva said :—Once upon a time Brahma accompanied with Sanaka and other sons, the deities and the patriarchs ; the all auspicious Sankara, with the goblins, Indra with the Marutas, Adityas, Sadhyas, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas, Rishis, Pitrис, Vidyadharas, and Kinnaras, all came to Dwaraka to see Sri Krishna—the lord, who assuming a body charming unto all has spread his fame, destroying the impurity of all. In that city shining forth in the splendour of great prosperity, they with unsatiated eyes began to look upon Sri Krishna of wonderful form. And covering the foremost of Yadus, with garlands, of flowers grown in the garden of the heavens, they with agreeable and significant words began to hymn the Lord of the Universe. (1—5).

The Deities said :—O Lord ! we bow down unto thee with our intellect, senses, vital breaths, minds and words unto those thine lotus-feet, which the Rishis meditate upon in their minds, for liberation from the firm noose of actions.

O thou unconquerable One ! being stationed as the governor through thy illusive power, thou dost by thy three-fold qualities of *Maya* (illusion), create, preserve and destroy in thee this Universe which is beyond all conception ; but thou art unattached with these actions, for thou art shorn of attachment for anything and delighted with unparalleled bliss in his own self.

O worshipful ! O thou foremost One ! no one intent upon practical training, study of the Vedas, charity and such other actions can acquire the purity of mind which the pious ones nursed by the hearing of thy glories can acquire by excellent reverence. May thy lotus-feet which the ascetics carry with hearts overflowing with love for liberation, which thy votaries adore in the forms of Vasudeva and others for acquiring, becoming prosperity, which the self-controlled worship thrice daily, in the morning, noon and evening acquiring Vaikuntha by getting over heaven ; the feet which the sacrificers restrained in the use of their hands with *Havi* (ghee) in their hands, meditate upon according to the rites laid down in the Vedas ; the feet which the *Yogins* (ascetics) desirous of knowing the Maya of Self, adore with spiritual meditations and which the great devotees adore everywhere in all forms, may that lotus feet consume all our unholy desires. (6—11).

O Lord ! may thy feet be like unto a meteor for the destruction of our worldly desires, thou who dost accept the adoration accompanied by garlands of wild flowers dangling down up to thy feet thinking them to be well-done with which the goddess Lakshmi vies as if a co-wife.

O Great ! O Lord ! we bow down unto thy feet, cleanse us from sins—thine feet which with three foot-steps became like unto the flag-staff for binding the Daitya King Vali, of which the Ganges flowing in three ways, is like unto a penion, which present fear to the Asura hosts and safety to the celestial hosts, which are the instruments for the pious to go to heaven and the impious to hell. Thou art Kala (Time), and above Prakriti and Purusha. Brahma and other bodies, being assailed by war-fare are under thy subjection like bulls having their noses bored through with ropes. May thine

feet, who art the foremost of all male beings, extend auspiciousness unto us. Thou art the cause of the origin, preservation and destruction of this Universe. Thou art called the controller of *Prakriti*, *Purusha* and *Mahat*. Thou art three-navelled in the shape of chaturmasya, and the Time of great impetuosity engaged in the destruction of all. Thou art therefore the most excellent Purusha. That Purusha of infallible energy, obtained from thee, by Prakriti holds the principle of *Mahat* as in a womb, has created the golden egg with external coatings by following that illusive power. Thou art the Lord of the mobile and immobile, for, O Hrishikesha, enjoying all objects obtained by *Maya* thou art not attached thereto. But save thee, all others are unreal things. (12—17).

Expressing their desires with side-long glances accompanied by covert smile with charming looks be-speaking enjoyment and with enchanting gestures, thy sixteen thousand wives cannot influence thy mind. So the nectarine streams of thy themes, and the river of the water washing these feet are capable of removing the sins of the three worlds like the water of Ganga. Persons following the duties of their respective orders, serve the sacred pilgrimage of the Vedas with their organ of hearing and that of thine feet with the touch of their limbs. (18—20).

The auspicious Sukadeva said :—Having thus hymned Sri Hari, bowed unto Him, and stationed themselves in the sky, Brahma and Sankara in the company of the other deities began to say as follows :—

The auspicious Brahma said :—O thou of endless energies! O Lord ! previously we begged of thee to relieve the earth of her burden. All that has been accomplished now. Thou has established virtue among the truthful sages and thou hast spread on all sides thy fame destroying the sin of all.

Assuming the most excellent form and descending in the race of the Yadus, thou hast for the welfare of the world performed deeds of extraordinary prowess.

O Lord ! chanting and listening to all such glories of thine, the sages in the Kali Yuga, shall be freed from ignorance,

O foremost of Purusha ! O Lord ! it is one hundred and twenty five years that thou hast been born in the race of the Yadus.

O thou refuge of the Universe ! no work of the deity still remains to be undone and thy family too is well-nigh extinct. So, if thou dost think proper, do thou go to thy own excellent region and save us the Lokapalas with our people, the servants of Vaikuntha. (21—27).

The Lord said :—O lord of the celestials, what thou hast said, has also been determined by me. I have performed all thy works and relieved the earth of her onerous burden.

The celebrated race of the Yadus, being elated with their heroism, prowess, and prosperity, is on the verge of destruction. I am protecting them like unto the banks keeping off the ocean. If I go away without destroying the huge family of the proud Yadavas, then being puffed up with pride, they shall destroy all people. The destruction of the race has already set in on account of an imprecation of curse from the Brahmanas. After this, O sinless Brahma. I shall repair to thy habitation, (28—31).

The auspicious Sukadeva said :—On being thus addressed by the Lord of the Universe the self-create Deity (Brahma) along with the other celestials, after bowing down unto Him, repaired to his own region. Thereupon beholding mighty portents gathering in the city of Dwaraka, Lord Sri Krishna spoke unto the assembled elderly Yadus as follows:—

The auspicious Lord said :—Mighty portents are overtaking this city on all sides. The curse that has been imprecated on our family by the Brahmanas, is hard to be got over. If we wish to live, we should not remain here any longer. Let us even this very day without any delay repair to the highly sacred pilgrimage of Pravasa. The Moon being attacked with consumption, consequent upon the imprecation of the curse by Daksha, was freed from his sins by bathing in this holy place, and regained his rays—we shall also by offering oblation to our ancestral manes and celestials, and feeding the best Brahmanas with rice of diverse qualities, and reverentially distributing gifts

amongst those worthy persons, get over our sins as one crosses the ocean by the help of a bark. (32—38).

The auspicious Sukadeva said :—Being thus commanded by the Lord, O descendant of the *Kurus* the Yadavas became desirous of going to the sacred shrine, and began to get ready their conveyances. O king, thereat, hearing the words of the Lord and beholding the portents, Uddhava always devoted to Krishna, came to him in a solitary place; and touching the feet of the Lord of the Universe, and the Ordainer of all, and with folded hands said :—

“O King of the king of the celestials, O lord of asceticism, O thou, to listen to whose glories is sacred, to chant whose praise is holy, for sooth thou shalt, destroying this family leave this world; for thou art the Lord, and although capable, thou dost not foil the curse of the Brahmanas.

“O Keshava, O lord, even for half a moment I dare not leave off thy lotus feet; do thou take me also to thy own region.

“O Krishna, by merely tasting the themes of thy deeds leading to the greatest well-being of men, and like unto nectar into ears, people renounce all desires. How shall we, thy votaries live without thee who art our most beloved soul in sleeping, sitting, walking, living, bathing, sporting and eating ?” (38—45).

Being adorned with garlands, sandal, raiments and ornaments all joyfully enjoyed by thee, we thy servants, who live upon the remnants of thy foods, conquer thy *Maya*. Pure ascetic Rishis whose clothes are the sky, who have drawn up their vital seed who are complacent in character, self-controlled, repair to thy own region. But, O great Yogin, even wandering in the path of karma in the world, we shall by conversing with thy votaries about thee, remembering thy human movements, smiles, jokes, actions and words, and making others remember, escape from the dreadful darkness.

The auspicious Sukadeva said :—O King ! being thus accosted, the Divine son of Devaki, said to his whole-mindedly devoted and beloved servant Uddhava. (46—50).

CHAPTER VII

THE DISCOURSES ON EIGHT PRECEPTORS.

The Lord Said :—O great one, what thou hast guessed is true, even that is my very desire. Brahma, Bhava and all the Lokapalas wish me to repair to heaven. I have in diverse ways accomplished the works of the deities, for which, at Brahma's request, I was born in this race, along with one portion of mine (Balarama). Scorched with the imprecation of a Brahmana's curse our race shall soon perish through mutual dissensions ; within seven days from this date, the ocean shall overflow this city. O pious one, as soon as I shall leave this world—all its auspiciousness will be gone and it shall be assailed by Kali. Myself leaving the world, thou shouldst not live here. O thou auspicious one, the inclinations of the people in the age of Kali shall be very mean. Renouncing all thy attachment for kinsmen and friends and devoting thy mind entirely unto me do thou, looking to all with impartiality, roam over the world freely. (1—6).

Consider this world which is being perceived by your mind, words, eyes and ears as mental, illusory and transitory. A man without a knowledge about the distinction between Prakrite and Purusha is liable to view the objects of the world as essentially distinct from one another and it is for this misunderstanding as regards what is fair and unfair. One who is bent upon judging good and bad commits mistake as to what is prescribed action, what actions remain unperformed though prescribed and what is forbidden. Therefore with controlled senses and mind one should observe the Universe and one self as staying in Me who am the Lord of the Universe. All those persons, who are endowed with knowledge and discriminative knowledge, who are delighted with the comprehension of Atman who are content with the realisation of their self are not assailed by impediments. He who is above both good and bad does not like a boy, desist from an action considering it as bad. Such persons, the friend of all creatures of quiescent minds firm about knowledge and discriminative knowledge, behold the

Universe as identical with me and never come to grief.
(7—12).

The auspicious Sukadeva said :—O King, having been thus commanded by the Lord, Uddhaba, a great votary of the Lord, with a view to questioning him about the truth, saluted him and asked Achyuta as follows.

The auspicious Uddhaba said :—O lord of Yoga, O the refuge of all those experienced in asceticism. O the soul of Yoga, O the source of Yoga, thou didst for liberation instruct me as to the renunciation of action, having asceticism as its characteristic, O Great One, renunciation of desire is very difficult for them who are addicted to worldliness, and specially for those who have no devotion unto thee, who art the soul of all. Even this is what I think. I am ignorant, for I am attached to this body and children created by thine illusive energy and consider them as mine own. O Lord, do thou so instruct this thy servant that I can by and by carry out the instructions communicated by thee. Save thee, who art the real, self-manifest Atman, I do not see any one, even amongst the celestials, who can give me instructions about Atman, Brahma and all other beings are possessed by thine Maya (illusive energy) and they consider objects as necessity. I am being consumed by numberless miseries and my understanding has been clouded. Thou dost live in the eternal Vaikuntha and thou art Narayana, the friend of Nara. I do seek refuge in thee. (13—18).

The Lord said :—In this world, persons who are conversant with the Purusha Tattwa can withdraw their soul from worldly desires with the help of the soul. The soul is the preceptor of the soul immersed in animality, specially it is the preceptor of the Purusha, for it is with the help of direct recognition and perception, the soul acquires liberation. Persons of quiescent souls and well versed in Sankhya Yoga behold me as Purusha thriven with all energies. There are various forms created before with one leg, two legs, three legs, four legs, many legs, and without any—but amongst them the form of the Purusha is most favourite unto me. Although I am beyond all Knowledge still persons

shorn of egoism through many secret qualities and marks in this body by imagination find me out. On this subject there is an ancient story relating to the conversation between Yadu of immeasurable prowess and an *Abadhuta*. (19—24).

On seeing a learned, youthful Abadhuta (one dissociated from the world) ranging fearlessly, the pious Yadu asked him as follows.

The auspicious Yadu said :—O Brahman, whence hast thou, divorced from egoism, acquired this pure understanding, obtaining which, although a learned man, thou art roving like a boy. Generally people engage in *Dharma*, *Artha* and *Kama* as well as in self-examination, for the acquirement of long life, fame and auspiciousness. But, thou art, like a *Pishacha*, or a maniac, void of all actions and desires, although thou art capable, learned, skillful, lucky and of measured speech. People are being consumed by the forest-fire of lust and avarice ; but thou, although accompanied by fire, art not scorched therewith, like an elephant stationed in the water of the Ganges. Do thou O Brahmana, tell me who am accosting thee, the cause of thy self-gratification who art thyself without wife and children and deprived of the worldly enjoyments. (25—30).

The auspicious Lord said :—O, Uddhava, Having been thus adored and accosted by the highly intelligent Yadu, ever wishing well of the Brahmanas, the twice-born ones, said to the king, respectful with humility.

The auspicious Brahmana said :—"O King, there are many preceptors of mine, who are selected by my good sense. Acquiring understanding from whom I am roving about freely. Hear their names. They are the earth, air, sky, water, fire, and moon, sun, the pigeon, Ajagara snake, Ocean, flies, bees, elephants, black-bees, deer, fish, Pingala (prostitute) Rura, boys, maids, maker of arrows, serpents, Urnanabha and butterfly. Resorting to these twenty four preceptors, O king, I have learnt from their conduct what I should follow and what I should discard.

"Do thou hear from me, O foremost of men, O descendant of Nahusha, I shall relate unto thee what I have learnt from them severally. Even the aggressive, *Bhutas* are

subject to destiny and under the sway of the Lord, the dispenser of action. Knowing this the learned even when attacked by men, beasts or other beings should not deviate from the path of forgiveness. They should take this lesson from the earth. (31—38).

"The pious ones should learn from the mountain that all their actions are for always doing good to others—and even their very birth is for others. They should like-wise take from the trees this lesson of the self-surrender for others. An ascetic, who does not take delight in senses, should be satisfied with merely keeping up his vitality so that his understanding may not be destroyed and his mind and words may not be disturbed. Although enjoying everywhere objects of diverse characteristics, an ascetic, keeping his soul dissociated from qualities and blemishes, should live detached like the air. Although confined in this mortal tenement and subject to qualities, an ascetic, looking to his self, should live unaffected by them like the air though rodolent with smell. A contemplative ascetic, although stationed in a body, considering himself as identical with Brahman, should look upon the soul as extending all over the mobile and immobile as unlimited and yet shorn of association like the sky. As the sky is not (permanently) touched by the clouds driven by the wind, so the Purusha is not touched by energy, water and all other qualities created by Time and permeating through the entire Universe, O King, being pure like water, naturally cooling, sweet and holy, an ascetic, with by his sight, touch and chanting, should purify all the spectators even. (39—44).

The effulgent, irrepressible and self-controlled ascetic, unmoved by summer and non-accepting gifts from others, does not like fire although consuming everything accept the dirt. Sometimes hidden and sometimes manifest like fire, being adored by persons seeking their well-being and consuming all inauspicious past and future, he accepts edibles everywhere and from all givers. As the fire within the fuel appears as flame surrounding the fuel, so Atma entering this Universe, existent and non-existent created by the power of illusion is determined as its creator. All the conditions from birth to

death are of the body and not of the soul. As the rays of the moon suffer increase or decrease but the moon is not affected thereby, as the flames of fire originate and disappear and not the fire itself, so does the Time, gifted with the velocity of streams, perpetually create and destroy creatures but not the soul. As the sun drawing waters with its rays discharges them in proper time; as the ascetics accepting all objects with the sense give them away to the coveters of these in due time and are not attached to such objects; as the one sun appears diversified in various objects like vessels containing water;—so the *Atman*, though really one, is seen in various forms by the gross-minded people. An ascetic must not cherish excessive love or attachment for any, or else he shall suffer misery like the poor pigeon. (45—52).

Once a pigeon, making a nest on a tree in a forest lived with his mate for several years. Being bound by love for the she-pigeon, the house holder pigeon had his looks, limbs and understanding mutually bound with those of his mate. Being united into a pair, they would fearlessly in that forest-land to sleep together, sit together, fly about, converse, sport and eat together. That pigeon of uncontrolled self, shared no pains, to encompass whatever his charming and lovely mate desired. conceiving in time, she placed before her husband in the nest several eggs. From these eggs then came into being some birds of tender body covered with feathers created by the incomprehensible energy of Narayana. Hearing the cries of their young ones and being delighted with their sweet notes, the affectionate couple began to rear them up. At the growth of wings of pleasurable touch, notes, gestures and feathers, their parents attained to great delight. Having their minds possessed by each other's love in consequence of the illusive energy of Vishnu, losing their proper sense, they began to bring up their Young ones. (53—61).

Once on a time, going out in search of food for them, their parents wandered about for a considerable time in that forest. In the meantime ranging at will, a fowler seeing those young ones of the pigeons flying about near

their nest, spread his net and caught them all. The pigeon couple, eager to tend their offspring, returned to their nest with food. Beholding her young ones in trap and crying aloud with a heavy heart the female pigeon pursued them offsprings who were all weeping. Bound firmly by the noose of affection on account of the illusive energy of Vishnu that female pigeon, with a heart stricken with grief, and her recollection lost on seeing her young ones in the net, she herself was also caught. Beholding that sad plight of his young ones, dearer than his own self, and also seeing his mate so caught in the same net,—the male pigeon began to bewail sorrowfully as follows :—

"Alas ! I am of meagre virtue or rather vicious-minded. Just behold my misery. Before I have been satisfied in the performance of my duties of a house-holder, my home, the means of the acquirement of three-fold objects, has been destroyed. (62—68).

As renouncing me in this empty house, my beloved and becoming wife ever devoted to me is going to heaven with her pious sons, why shall I, poor, dissociated from my wife and children, drag on a miserable and aggrieved existence live in my empty house ?"

Even seeing his wife and children in the net moving about in agony in the net being possessed by death, the ignorant and sorrowful pigeon also got himself into the net. Obtaining that householder pigeon, his mate and his young ones, the wily hunter returned home satisfied. Whoever being attached to home and relations and being of uncontrolled mind, maintains his family out of excessive attachment for them like that pigeon, he is consumed with his body. He who obtaining human birth, which is verely road to final liberation, is attached to home like the bird, is described in *Shastras*. (spiritual texts) as one remote from Achyuta. (69—74).

CHAPTER VIII

THE STORY OF A PROSTITUTE NAMED PINGALA

The auspicious Brahmana said :—O King, happiness and misery, as are engendered by the senses, are equal both in heaven and hell ; and hence the wise do not desire them. Like a huge snake, one should without any attempt, accept any food that comes of itself whether sweet or bitter, great or small. If the food is not come, he should like a huge serpent lie down for many days without any food and without endeavour therefor. Though endued with the strength of senses, mind and body, one being effortless in respect of livelihood should lie down without sleep with his mind fixed upon emancipation, and although gifted with senses he should not set forth energy for action. A Muni, like an ocean of which the waves have been calmed, should be quiescent, grave, hard to get over, sound, limitless and unagitated. As the ocean, when it receives waters from the rivers in rains, does not overleap its bounds or beach, nor is it dried up when all the rivers are dried up in summer, —even so an ascetic devoted to Narayana, although attaining all objects, should neither be overjoyed in happiness nor depressed in sorrow. What is to be learnt from an insect ? Beholding a woman, created by the illusive energy of the deity and tempted by her gestures a person of uncontrolled mind falls into the hell of darkness, just as a fly falling into a flame. Having his mind drawn by the desire of enjoying the woman, wearing golden ornaments and costly apparels etc. created by illusion, that infatuated person becomes ruined like the ignorant fly whose senses of discrimination is lost. (1—8).

What is to be learnt from a black-bee ? A Muni should take articles of food in such a small quantity, without oppressing house-holders to sustain his body merely. An ascetic should as such adopt the course of a black-bee. Like unto a black-bee collecting honey from all flowers, an intelligent man should glean truths from all scriptures, great or small. The food collected by begging, should not be kept in store either for the evening or for the day following. He should make either the cavity of palms or belly

his vessel. In this respect, however, he should not follow the storing habit of the bees. If a *Bhikshuka* (beggar) keeps anything in store either for the evening or the day following, he shall be destroyed like a bee along with that collected article. A *Bhikshuka* should not touch even an wooden image of a woman with his feet. By thus touching it he will be bound up in worldly concerns just as an elephant touching the limbs of a she elephant is caught by the elephant hunter. What is to be learnt from the hunter who bespoils honey ? Other persons coming to know about the hard-earned and treasured wealth of the misers, neither enjoyed nor given away by those misers steal it and other clever persons enjoy it like the hunters enjoying the honey collected by the black-bees. As a hunter enjoys the honey collected by the bees, so an ascetic enjoys first the cooked food collected at the expense of hard-earned wealth of the misers wishing well of themselves. One ranging in the woods (forest) should not listen to indecent songs. He should draw this lesson from the deer charmed by music and song of the hunter and trapped by him. Enjoying the vulgar songs, singing and music of the females Rishyasringa Muni, the son of a deer, had himself converted into a play-thing unto those females of ill-fames. (9—18).

What is to be learnt from a fish ? Being possessed by sense of taste through the tongue, which agitates the heart, weak people meet with death as the fishes die through hooks. The learned ones, by going without food can conquer all the senses save the tongue. On the other hand, it rather increases in them who renounces. Even conquering all senses, as long as a man does not control the organ of taste, so long he cannot be called self-controlled. All senses are subjugated with the control of the desire of food.

What is to be learnt from Pingala the harlot ? O prince, formerly there lived in the city of Videha a courtesan (a prostitute) by the name of Pingala. I have learnt something from her. One day wishing to take her paramour to an appointed place, she being well-dressed stood at the gate at the proper time (as fixed).

O foremost of men, beholding persons passing by the

road-way by her, she having hankering after riches, took the passers by as persons who would be able to offer her handsome money. But they all having gone away without caring for her, she earning her livelihood from her place of signal thought. 'Some other rich man might turn up who would give me plenty of money.'

Waking sleepless by false hopes, she stood at the gate, and while thus going into and coming out of the home, the dead of night set in. By this expectation of money her mouth was dried up and her heart palpitated through weakness. She then experienced great disgust for the world as was engendered by her thinking over the plight. Hear thee now, as I shall relate duly what was said by Pingala with a disgusted mind. Disgust for the world is like a sword for snapping the noose of hope of a man. O child, one who has not acquired disgust for the world, cannot snap the fetters of the world. (19—29).

Pingala the woman of ill fame said :—"Alas how senseless and of uncontrolled mind am I ? Behold the extent of my foolishness. I am vicious in as much as I have expected the fulfilment of my desires from an impious master. For-saking the adoration of the eternal and real who resides within and gives satisfaction and wealth, I have sought a trifling person, ignorant as I am, who cannot satisfy my desire and who gives only grief, fear, sorrow and affliction. Uselessly have I afflicted my soul by the cursed life of a public woman. I expected wealth and satisfaction from a lustful, vicious and lamentable person through my body bought by him. What female, save myself, should seek the house of a male body of which the bones form the bamboos, the feet the pillars, the skins, hair and nails its cover, the body of a mail filled with urine and excreta, and provided with the nine doors of dissipation. Perhaps I alone am foolish in this city of Videha for disregarding Achyuta who confers self-gratification. I have sought satisfaction from elsewhere. He is the friend, most beloved lord and soul of all beings. Purchasing him with my own self I shall sport with him like Lakshmi. To what extent can men, subject to birth and death, and even the celestials

subject to Time, bring about the satisfaction of their wives ? Perhaps by some action, the Divine Vishnu has been propitiated with me since this disgust for the world, leading to happiness has sprung in me, who am filled with wrong hopes. (30—37).

Had I been unfortunate, I would not have met with miseries, the source of this disgust for the world by which a person, snapping all fetters, attains to happiness. Placing on my head the benefit rendered by Him and forsaking the wrong hopes created by vice, I shall seek refuge with the Lord. Revering with contentment what shall I get and maintaining myself therewith I shall enjoy with the *Atman*. My soul has been drowned in the well of worldliness. The worldly objects have pilfered its vision, and the serpent of Time has devoured it. Who else but the Divine Lord can save it ? When you shall see the world devoured by the serpent of Time, and in consequence thereof you shall be divorced from the unreal objects of this world, you shall be able to save your own self."

The auspicious Brahmana said :—Having thus resolved in her heart, Pingala gave up all hopes of securing suitors, and resorting to peace, she quietly went to bed. Hope is the great misery and the absence of it is the greatest bliss, for by abandoning the hope of getting a lover Pingala had a good sleep. (38—44).

CHAPTER IX

THE SPEECHES OF ABADHUTA

The auspicious Brahmana said :—Attachment to whatever objects are dear unto men leads to their misery. A strong person knowing this attains to everlasting happiness. The strong ospreys that are without prey, slay their weaker brethren who have chanced to get a prey ; and forsaking the prey they attain to happiness. I have neither honour nor dishonour. I have no thought like that of a householder or those having children. Sporting and being attached to myself, I rove about like a child. The ignorant child who sets forth no endeavour, and one who has attained

God who is beyond Prakriti are both divorced from anxiety and are filled with great delight.

Once on a time, some people went to the house of a maiden for espousing her. Her friends having been gone to some other place, she herself received them. O king, she being at that time engaged in husking Sali rice in a solitary place for the guests, there arose a great sound of her bangles made of conches in consequence of her movements in the process of husking she was engaged in. (1-6).

Thereupon, thinking this to be greatly shameful and being thus ashamed, the maiden broke some of the bangles into pieces one by one, keeping only two bangles on each arm. Again when engaged in husking, the two bangles began to make a sound. At this, she broke one bangle from each arm keeping only one bangle on each arm. Thereafter, there was no sound.

O thou slayer of enemies, while ranging over these Lokas with a view to be informed on the essence of the conduct of the humanity, I took this lesson from her that the living together of many, nay, even of two in the same place, leads to dissension. So it is better to live alone like the single piece of conch-bracelet of the maiden. Controlling different postures of sitting and also the breathing exercises and renouncing idleness, one should devote his mind to one object through practice and disgust for the world. One should devote his mind to that object by attaining which by and by he can renounce the desire of actions ; and destroying the qualities of darkness and ignorance through the instrumentality of that of goodness identical with self-control, he attains to beatitude freed from qualities and actions.

As having fixed his mind upon an arrow, the maker of the arrow cannot perceive even a king passing by him, so if a man can control his mind, he does not know either the exterior or interior. Like unto a serpent, an ascetic should range alone, should be without a home, careful, lie down in a cave, should not be defected by conduct, should be helpless and reserved in speech. The begining of a home for the mortals leads to misery and failure. Entering into another's house, however, a serpent enjoys happiness.

Having destroyed this Universe created before through his energy of *Time* at the root of a *Kalpa*, the Deity Narayana remains as one without a second as the stay of the Universe and *Atman*. (7—15).

When by the influence of Time, powerful in itself, all the energies and qualities end in their respective causes, the Prime Purusha, the Lord, exists as the receptacle of souls and the stay of the universe. He is without any appellation, dissociated from objects, self-manifest and the emblem of delight, and is thus conveys the significance to the word liberation.

O slayer of enemies, having agitated his own *Maya* identical with three-fold qualities, and through the mere knowledge of *Atman*, he at first created the principle of Greatness (*Mahat*). They designate it (*Maya*), as bringing into relief through Ahamkara three-fold qualities of various forms, as creating the Universe. In it the Universe exists as a thread and through it people are engaged in worldliness. As a spider taking out thread from the heart through mouth again devours it, so Maheswara creates, preserves and destroys this Universe. (16—21).

A being after death, obtains that form to whom he entirely dedicates his mind either through affection, envy or fear. Thinking of Peshashkar (a kind of warp) and being made by him to enter into earth, an insect even without casting off its original form, becomes metamorphosed into the form of the Peshashkar. I have taken all these lessons from these preceptors. Hear, O Lord, the instruction that I have received from my own body. It is my preceptor, for birth and death which culminate in perpetual misery are its characteristics. By it I duly discriminate truth. It is therefore the source of my understanding. Still considering it as not my own and being disassociated, I wander about. This body being of the nature of a tree, for which one gathers round him wife, children, wealth, animals, servants, house and relations, and maintains them, earning money with great difficulty destroys himself by producing seeds for his next birth, the outcome of his actions. As many wives shatter a householder, so does the tongue

attract it on one side, thirst on the other, skin, belly, ears, noses, the fickle eyes and energies of action in various other sides. (22—27).

Having created by his own energy of illusion, trees, reptiles, animals, birds, flies and various other creatures, and not being satisfied therewith, the Deity Narayana created the human body gifted with intellect so as to attain great delight by seeing Brahman.

Having acquired in this world, after many births, a human body, though frail, which is the source of obtaining true manliness, a wise man should, before it is destroyed, try to gain final liberation. The enjoyment of objects is found in all births. Having thus acquired disgust for the world and renouncing company and egoism through the light of discriminative knowledge and being attached to Atma, I wander in the world for true and well-developed knowledge cannot be acquired from one preceptor. Because Brahman, although He is without a second, is ascertained in various modes by diverse ascetics.

The auspicious Lord said :—Having said this, that Brahmana of immeasurable understanding, stopped ; and being welcomed and adored by the king, and being delighted thereby he returned him the welcome and repaired to his wished-for quarter. Yadu, our predecessor, hearing these words of the Abadhuta, became disassociate and impartial. (28—33).

CHAPTER X

UDDHAVA'S QUESTIONS TO THE LORD

The auspicious Lord said :—Being heedful of the instructions given by me my followers should, forsaking all desires, act in accordance with their caste, order and family. Whatever actions, a person, attached to the world, performs considering them as real, produce contrary results ; being pure-souled one should observe it. But contrary results never follow meditation on the Parama Tattwa. As dreams of a person asleep, and the desires of a person given up to too much thinking are fruitless on account of their ranging over various things, so the consideration of

worldly objects as one's own as engendered by senses, becomes fruitless in consequence of their diversified character. Dedicating himself unto me one should perform his daily rites, desist from actions that are taken up with a view to future fruit ; and being engaged in self-examination, should even avoid those actions that lead to final liberation. My votary should respectfully cultivate the spirit of non-injury to others and self-control about purification of body, etc. in congruity with self-knowledge and should adore that preceptor of quiescent soul, identical with myself, who knows me well. (1—5).

What are the traits that mark out a disciple devoted to the preceptor ? A disciple should renounce all ideas of self-conceit, pride, idleness and attachment. He should firmly fix his mind upon the preceptor, without being anxious on any account. He should be earnest in learning the truth, and renouncing envy he should shun useless conversation. Seeing the necessity of Atma equally in all, he should be regardless of wife, children, house, land, relatives and wealth and should only worship the Guru. As the same soul exists in all bodies, so why there should be special attachment to some bodies. As burning fire that shows things, is quite different from the piece of wood that is being burnt; similarly the self-manifest soul, the witness of all, is distinct from the subtle and gross body. Destruction, birth, subtleness and variety are not the attributes of fire—but being attached to wood it assumes its attributes ; so does the soul assume the attributes of the body. The gross body is the outcome of the qualities of the Lord and by it the worldly-mindedness of men is created, and this is snapped by the knowledge of self. (6—10).

Knowing full well the Great Soul stationed in causes and effects, you should renounce all considerations for this gross and subtle body. The preceptor is the piece of wood underneath, the disciple is that above and the instruction is the middle one, that is the churning rod ; and learning is the pleasant fire engendered by their compact and friction. The highly pure intellect acquired by the highly intelligent disciple, thwarts the illusive energy the outcome of quali-

ties ; and consuming all qualities whose semblance is the Universe and under whose influence the individuals hanker after worldly things, it itself ceases to exist like fire divorced from fuel.

If in accordance to the tenets of the Mimansa, you admit the multiplicity of souls, the agents of actions subject to happiness and misery, if you consider the region of the celestials and others, the scriptures imparting the knowledge of religion and time and the soul enjoying the fruits of actions as eternal, if you consider the methodical existence of all objects as eternal and admit that intellect grows and becomes diversified with the differences in their nature, still by the association with the body, and in the body of particular times all creatures may go through births along with objects of enjoyments which are not eternal and essentially effective of misery. Bodies being subject to repeated process of birth and death fraught with sufferings, the generation of aloofness in them is to be expected. O Uddhava, even by these the dependence of the agents of actions and of the enjoyers of happiness and misery is perceived.

Who shall adore a dependant thing for accomplishing the real object of a man ? Even learned men conversant with the science of action have no happiness and the ignorant ones have no misery, and so egoism is useless. If the agents of actions know the means to happiness and the annihilation of sorrow, still they are not aware of the Yoga that thwarts the prowess of death. Like unto a creature to be killed, being carried away to the place of destruction, what manliness or desire can satisfy death who always stands and does not give any satisfaction ? As there is no happiness in this world, so there is none in the next. As there are many impediments in cultivation, so even heaven, like unto happiness seen, is full of them on account of its being despoiled by malice, fault-finding spirit, destruction and decrease. (11—21).

Hear, how that region can be acquired which is attainable by virtue of the consummate performance of religious rites without any obstacles. Having worshipped the deities

with sacrifices, the sacrificers go to the celestial region ; and there like the celestials they enjoy heavenly objects acquired by their own selves. Putting on a charming dress, ascending a white car equipped with all objects of enjoyment acquired by their own piety, they enjoying in the midst of females, are themselves adored by the Gandharvas. Sporting in the pleasure grounds of the celestials with females in conveyances coursing at will and enmeshed with a net-work of bells, they cannot foresee their inevitable fall. As long as their virtue is not exhausted, they enjoy their joyful stay in the celestial region. After the waning of their virtue, although very reluctant, they are constrained by time to fall down. (22—27).

If by reason of association with the impious ones, the creatures become bent upon impious acts, unrestrained as regards senses, mean, avaricious, hen-pecked and celebrate sacrifices in honour of manes and *bhutas* by injuring creatures and unduly slaying animals, losing all control over themselves, they go through diverse hell and then are born as material bodies enshrouded in gross ignorance.

By performing actions with their body, the end of which leads to misery, they again obtain it ; so what happiness is there for the mortals ? Creatures and Lokapalas who survive a *Kalpa* are afraid of me. Even Brahma, whose lease of life extends over two *Parardhas*, is also afraid of me. Sattwa and other qualities create the senses and the creatures being provoked by senses, reap the fruits of actions. As long as the diversities of the qualities exist, so long is the multiplicity of the soul and its dependance. Then again, as long as this dependance exists so long there is fear from me. Those who serve actions and enjoyments arising from the diversity of the qualities are assailed by grief and they are overwhelmed therewith. When the illusive energy of the Lord is set to action, they describe me in various forms as soul, time, scripture, creature, nature and religion. (28-34).

Thereupon auspicious Uddhava said :—"O Lord, having connection with qualities how can the creatures be unbound by actions begotten of body ? But if they live having no connection therewith like the sky, why they should be

subject to qualities ? How do these persons that are bound and liberated behave ? How do they move about ? By what characteristics both of them are to be recognised ? What do they eat ? Where do they sleep ? Where do they renounce ? Where do they sit ? And where do they go ? Do thou answer this question of mine, O Achyuta, O thou, the foremost of those experts in answering ! Is then Atma is even fettered or ever liberated. Do thou remove this mistake of mine. (35—39).

CHAPTER XI

THE CHARACTERISTICS OF BONDAGE AND LIBERATION

The auspicious Lord said :—The Atma is bound or liberated, as an outcome of the qualities that are subordinate to me. In fact, they are neither bound nor free. The qualities originating from *Maya*, I have neither emancipation nor bondage. Grief, sorrow, happiness, misery, and the origin of the body are the outcome of *Maya*. Like unto dream, this world too is the creation of intellect and is unreal. *Vidya* (learning) and *Avidya* (ignorance) which liberate and bind the creatures, are my two primary energies created by my own *Maya*.

O thou of great intellect, the created beings, being a portion of myself, are liberated by *Vidya* and fettered by *Avidya*. Just as the reflections of the moon in water tremble and not the moon, so the Paramatma has neither bondage nor emancipation. I shall now, O my child, relate unto thee the distinction between the fettered and liberated, having opposite characteristics and residing in the same support. (1—5).

Both Jiva and Iswara, are gifted with beautiful wings, are friendly in spirit and have built nests on the same tree with bodies of their own accord. One of them lives on the holy fig, and the other, though abstaining from food, is the superior one of the two for its strength and wisdom. That learned one who does not live upon fig knows his soul and other things as well, and not that one who lives upon it. He who is possessed by ignorance,

is eternally bound and he who has true knowledge, is eternally liberated. One who has true knowledge lives in body as although he has it not, like unto one awaking after a dream, whereas the other one, like one dreaming is attached to body even if he has it not. Although perceiving objects through senses and qualities through qualities, the wise man, who is without changes, does not consider himself as the agent thereof. Whereas the ignorant one, going through actions engendered by qualities and living in a body subject to destiny, becomes attached thereto considering himself as the agent.

Having then withdrawn himself and made his senses enjoy sleep, ease, journey, seeing, touching, smiling, eating, hearing and various other things, the wise one does not become attached thereto. Although stationed in Prakriti, he being disassociated like ether, the sun or the air, snaps his doubts by his vision sharpened by the process of disassociation and increased by his sharp intellect has his doubts surrendered and takes himself away from the illusive creation of the body, like unto one withdrawing himself after awaking from a dream from the states then enjoyed. Whoever has his vital breaths, senses, mind and intellect shorn of any determination is freed from qualities although possessed of a body. (6—14).

A wise does not feel any change if his body is injured by some body, or adored by others of their own accord elsewhere. An ascetic, looking on all things with an equal eye and divorced from merits or demerits, should neither praise or accuse persons doing or speaking good or evil of him. An ascetic should not do either what is good or bad, nor should he speak so or think of. Being contented with his own self and resorting to this conduct, he should wander about like an inert person. If a man, being well versed in Vedas, does not concentrate his mind upon the Great Brahman, his labour in studying scriptures becomes fruitless like unto that of a person who maintains a perpetually milkless cow.

O Uddhava ! he who is destined to go through perpetual miseries, maintains a cow that will not give milk an

unchaste wife, a dependant body, a wicked son, wealth which is not given to a proper person when he comes, and words in which mention of my name is not made. A learned man should not delight in that barren topic which is not filled with the sacred themes of my creation, preservation and destruction of the Universe as well as with the topics of my incarnations assumed in sport.

In this way, forsaking by an ascertainment of the truth, the notion of divisibility in soul, one with a pure heart consigning all unto me should desist from actions. If you are incapable of fixing unshakingly your mind upon Brahman, dedicate then all your actions unto me, irrespective of all considerations. By chanting reverentially my auspicious and world-purifying themes, listening to them or collecting and rehearsing my births and deeds and accomplishing virtue, wealth and profit for me, one acquires unflinching devotion in me. By his devotion unto me acquired by his association with the pious he meditates upon me and perhaps he does with ease, acquire my exalted station pointed out by righteous people. (15—25).

The auspicious Uddhava said :—"O Lord, O thou of illustrious themes, what class of pious men are liked by thee ? What sort of devotion approved by the pious, may be dedicated unto thee ? O Lord of men, O Lord of the world, O Lord of the Universe, do thou be graciously pleased to describe this unto me, who am thy humble votary and am beset with dangers. Thou art the Great Brahman, the Purusha extending thyself over ether and beyond Prakriti. Thou hast, O lord, descended of thy own accord assuming a limited body.

The auspicious Lord said :—"O Uddhava ! he, who is kind, harmless, and forgiveful towards all creatures, whose strength is truth, who is sinless, impartial, does good unto all, whose mind is not assailed by desires, who is self-controlled, tender-hearted, of pious conduct, companionless, good, of temperate diet, subdued mind, observant of his own duties, who seeks refuge with me only, is thoughtful, is careful, is never agitated, patient, who has conquered the six-fold qualities, of the body does not cherish expecta-

tions for various things, confers honours upon others, is capable of convincing others, not deceitful, compassionate and perfectly learned. He who although knowing of merits and demerits renounce all actions sanctioned by me in the shape of the Vedas, and adores me only, is the foremost of the pious. Those who knowing repeatedly what I am, adore me whole-mindedly, are the foremost of my devotees. (26—32).

O, Uddhava, to behold idols or other marks representing me, to see my votaries, to touch, adore, serve, eulogise me, to chant my charming qualities and deeds, reverence for listening to my themes, to think of me, to dedicate unto me all objects acquired by them, to consecrate one's self as a servant unto me, to chant my births and deeds, to approve of my festivals, to make festivities accompanied by singing and music in parties, to give musical entertainments and presents of flowers at all annual festivals, Vedic and Tantric initiations, to observe my vows, reverence for setting up my image, single or aggregate energy for making gardens, artificial woods, sporting grounds, cities and temples, to serve me without any hypocrisy like servants, with cleansing my body, pasting, giving heat and going round me and want of pride, and not to speak of pious deeds performed by them are the characteristics of devotion. You should not offer to me the lamps and edibles dedicated to other gods. If a man dedicates what he greatly longs for and is beloved unto me, it will be greatly fruitful to him.

O gentle one, the sun, fire, Brahmana, cow, a devotee of Vishnu, heart, air, water, earth soul and all creatures are objects through which worship can be offered unto me. You should worship me with the Vedas in the sun, with clarified butter in the fire, with hospitality in the Brahmanas, with grass in cattle, with friendly respect in the devotees of Vishnu, with meditation in the heart, with internal vision in the air, with water in the water, and with secret Mantras in the earth. With diverse enjoyments you should adore me identical with *Atman* in the soul. I am the knower in all creatures. With equality you should celebrate sacrifice in my honour. Meditating with a

concentration of mind upon my form with four arms, conch, discus, mace and lotus you should offer worship to these objects.

Whoever that shall with a concentration of mind worship me, shall be my best devotee. By serving the pious, one acquires knowledge about me. There is no other expedient for getting over worldliness, save by devotion acquired by associating with the pious, for I am the best refuge of the pious.

O descendant of Yadu, thou art listening to a very great secret. After this I shall communicate unto thee greater secrets for thou art my friend, servant and devotee. (33-49).

CHAPTER XII

THE VIRTUES OF COMPANIONSHIP WITH THEPIOUS

The auspicious Lord said :—My friend, Yoga, Knowledge, Virtue, the study of the Vedas, asceticism, charity, the sacrifice of Ishtha, Dakshena, Observance of vow, the worship of the deities, secret *mantras*, journey to sacred shrines, restriction and self-control cannot bring me so much under control as companionship with the pious, which does away with association with all others. The Daityas, the Rakshasas, the birds, animals, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas, Vidyadharas ; amongst men in particular ages, Vaisyas, Sudras, women and low-caste people having their nature permeated by the qualities of darkness and ignorance, Asuras like Vitra and Prahlada, Vrisaparva, Vali, Vana, Maya, Bibhisana, Sugriva, Hanuman, Jambhavana, the Gaja, Jatayu the Vulture, Tuladhar the merchant, the Dharma Byadatha, the Kubja, milk women of Vraja and the wives of the priests attained to my station. They did not study the *Srutis*, worship the great men, practise vows, carry on devout penances, but they acquired it by living in my company in the shape of that of the pious. (1-7).

The milk-men (*Gopees*), the Kine, *Jamala Arjuna* and the other trees, the animals, *Kaliya* and the other *Nagas* (Snakes) and many other ignorant creatures, cherishing love for me, easily obtained me. Even with endeavour,

with meditation, knowledge, gift, vows, asceticism, sacrifice, explaining (the tenets) and the study of the Vedas and renouncement from the world, people cannot obtain me. When, I along with Rama was taken by Akrura to the city of Mathura, Gopinees the milk-women having their minds attached to me by firm love and being stricken with grief consequent upon my separation, did not consider any thing else as the instrument of their happiness. The nights they spent in Brindavana in my company, who tend Kine and am their beloved were like so many moments. These nights now, in my separation, are appearing to them as so many *Kalpas*. As the ascetics in *Samadhi* (deep concentration of mind) are not cognisant of names or forms. So having their minds fixed upon me in consequence of attachment, they could not see their own bodies, relatives either near or distant. But they entered into me like water of the ocean entering into rivers. They were desirous of having me, but they did not know my swarup. Although thousands of females took me in the light of their paramour, in consequence of their association with the pious, obtained me who am identical with the Great Brahman. Therefore, O Uddhava, setting aside Sruti, Smriti, Shastras enjoining certain practices and their proviso; what ought to be heard and what is heard, do thou with whole-minded devotion seek refuge with me only who am the soul of all creatures and be protected by me. (8—15).

The auspicious Uddhava said :—O thou Lord of Yoga, O God, even listening to thy words, the doubts which greatly bewildered my mind have not been removed.

The auspicious Lord said :—That perceptible Parameshwara whose manifestation is in the six *chakras* beginning with *muladhara*, enters the opening of the *adhara chakra* along with Prana impregnated with *nada* called para and assuming subtle mental forms of *pasyante* and *madhyama* *nadas* in the *chakras* styled as *manipura* and *bisuddha* emits from the mouth in the form of short and long notes, vowels and consonants beginning with a and gross words or Baichari representing the various branches of the Vedas. Just as heat remains in a subtle state while remaining in the

sky, but is converted into fire by the help of the wind when pieces of woods are rubbed with great force, is increased by clarified butter so this word is my manifestation. Just as whatever words are spoken are my manifestations, so all acts of the ten organs of action, viz. works, going, excretions, smell, taste, seeing, hearing etc. and determination in mind, discriminative knowledge, chitta, egoism, etc. are all my manifestations. Even the threads of action in Nature and this universe which is the transformation of the qualities of goodness, darkness and ignorance constitutes my manifestation.

In the begining, He was the One, unmanifest. As a seed obtaining grounds for germination springs up in the shape of trunks and branches, so He manifests himself into many through his power of Maya. Like unto a piece of cloth existing in and through threads, this Universe without end exists in Him as a thread. (16—21).

This ancient tree of the world, having an inherent tendency for action, has produced two fruits. Virtue and Vice are the two seeds. Unlimited desire is its root. Three-fold qualities are the trunk. The five elements are the stems. The five sorts of the pleasures of perception are the fruits. Eleven senses are the branches. Two beautiful winged birds, God-soul and man-soul, have built their nests on this tree. Air, cough, and phlegm are the barks of the tree, and this tree extends upto the solar region. The householders, avaricious like vultures eat one fruit, that is the fruit of misery and the ascetics ranging in woods eat the other fruit, that is the fruit of happiness. He who with the help of the worshipful preceptor, considers the one as many in consequence of His illusive energy knows the essence of spiritualism. Thus, with the axe of learning sharpened by whole-minded devotion acquired by the worship of the preceptor do thou cut the gross body. Thereupon immersing thyself in the Great soul, do thou leave the weapon off. (22—28).

CHAPTER XIII
THE STORY OF THE SWAN

The auspicious Lord said :—The three-fold principle, of goodness, activity and dullness belong to the intellect and not to the soul. You should, therefore, kill the last two principles with the quality of goodness and the latter with self-control and austerities, from the increasing quality of goodness people acquire virtue bespeaking of devotion unto me. By worshipping objects permeated by the quality of goodness one acquires goodness and from it proceeds virtue. By the most exalted virtue engendered by the increasing quality of goodness, the qualities of darkness and ignorance shall be destroyed. These being destroyed, impiety originating therefrom is speedily destroyed. The scriptures, water, people, country, time, action, birth, meditation, Mantra and initiatory rites, these ten are the instruments for the increase of the qualities. Among them those that are spoken well of by the aged, belong to the quality of goodness, those which they condemn belong to the quality of ignorance, while those which they disregard belong to the quality of darkness.

With a view to increasing the quality of goodness, people should read those scriptures which deals with it. From it originates virtue. From it originates the knowledge which destroys recollection and qualities. Fire, engendered by the clashing of bamboos, is stopped after consuming that forest. Similarly, this body, which is the outcome of the collection of qualities, ceases after destroying its own cause. (1—7).

The auspicious Uddhava said :—Most of the people consider, O Krishna, the objects as the source of danger. Why do they then engage themselves in the enjoyment of such objects like dogs, asses or goats ?

The auspicious Lord said :—The mind in which predominates the quality of goodness, becomes possessed by darkness by the false notion of egoism that originates in the mind of an ignorant person. From the mind possessed by activity originate doubtful determinations and from them springs the unbearable desires consequent upon the thought of the worldly objects. The ignorant wight of

uncontrolled mind possessed by the quality of darkness and desire, engages in such actions even knowing the future to be full of miseries. Although a wise man may have his intellect overpowered by the qualities of ignorance and activity, he detects the weakness thereof, and assiduously controlling his mental faculties does not become subject to them.

Having controlled thy breath and regulated thy posture in due time with care and assiduity, dedicating your mind to me, you should gradually go through the process of concentration. This Yoga has been ordained by my disciples, Sanaka and others. Withdrawing the mind from all other objects, one should duly consign it unto me. (8—14).

The auspicious Uddhava said :—“O Keshava ! I wish to know of the time and form, when and in which thou didst instruct Sanaka and others in this Yoga”.

The auspicious Lord said :—Once on a time, the mind-begotten sons of Hiranyagarbha viz. Sanaka and others put to their Sire a very subtle and difficult question regarding Yoga.

The sons of Hiranyagarbha said :—“O Lord, the mental faculties are engrossed in the objects and the objects into the mind. How shall then one desiring for liberation, get over all these ?”

The auspicious Lord replied :—Being thus questioned by them, the great Deity, the Self-create, the Creator of creatures could not answer this question as his intellect was agitated in creation. Wishing to solve the question, Brahma thought of me and I went to him in the form of a Swan. Beholding me, they all got up and bowing unto me and placing Brahma before them they said, “Who art thou ?”

Thereupon being thus accosted by the ascetics desirous of learning the truth, I in the form of the Swan addressed to them some words as follows :— (15—20).

“O Ye Brahmanas, if your question relates to *Atman*, then such a question does not arise, because *atman* has no diversity and depending on whom can I give a reply ? Then again all creatures being the outcome of five elements which are in reality the same, your question i.e. ‘who art

thou' is merely an useless display of words. All that can be perceived by mind, words, vision and other senses is myself. There is nothing else but me. Do Ye know this by a discrimination of the truth.

Truly, O my children the heart is attached to qualities and qualities infect the heart. But both these are the appellations of creatures identical with me. By repeated resort to the *Gunas* (qualities) the heart is immersed in the objects. The qualities also originate in the mind. One should think himself as identical with me and should renounce them both, identical with me. The different states of wakefulness, dream and sleepiness are the outcome of intellect and originate from qualities. But creatures on account of their being witness are ordained as different therefrom. The sense of ego which binds the soul again and again in material objects like the gross bodies is the cause of these three states in the *jivas*.

Stationing himself in me, who am beyond these three qualities one should cast it off and then will be an estrangement between mind and qualities. Knowing that the fetter of egoism is the source of all evils, one stationed in me, the universal spirit, should renounce all thoughts of the world. (21—29).

As long the sense of manyness of a person is not removed by arguments, so long he remains ignorant, as if dreaming, although awake like wakefullness in dream. There does not exist anything else but the soul. Hence the separate existence of the body, the course thereof, as the attainment of heaven and its actions though recognised by the ignorant as real are deemed as unreal like dreams by the wise. He who in the state of wakefulness, enjoys all the frail and gross objects through senses, and enjoys also the similar objects in mind in dream and he who takes himself away from the objects of enjoyment in the state of sleepiness, are one I dreamt then I slept happily, now I am awake—this thread of recollection makes that master of senses see the three-fold states.

Having therefore known that these three states of the mind have been created by my illusive energy in me and

determined the truth, do ye, with the sword of knowledge whetted by surmises and words of the pious snap the consciousness of self, the source of the entire collection of doubts and adore me who am stationed in your hearts. Do ye consider as phantom this frail and fickle Universe manifest and seen only by mind. One discriminative knowledge appears as manifold. So the three-fold differences, the outcome of qualities, are but illusive dreams. Having withdrawn your vision from the visible Universe satiated your thirst and given up all endeavours for act, do ye desist from your own happiness. If it is seen at any time, it will not be a source of misconcieved notion, on thinking that it had been renounced as being not real. This recollection shall exist till the dissolution of the body. (30—35).

This frail body through which he has learnt the true form of the Deity, may sit, rise, be dislodged from its place by destiny or may come back to its place through destiny. A successful *Yogin* (a *Siddha*) does not see it as an inebriete person does not see the cloth he puts on. This body too may exist with vital breaths and senses so long as his pristine actions exist. But he who has acquired concentration of mind and accordingly attained to the real object of life, does again seek for this body unreal like dream.

O Ye Brahmanas, I have thus described to you the secret doctrine of the *Sankhya* philosophy. Know me as Vishnu, and am come here for instructing you in the tenets of religion.

O Ye foremost of the twice born-ones, I am the supreme refuge of Yoga, knowledge, the evidence of religion, pious observances, effulgence, prosperity, fame and self-control. To look upon all with equal eye and to withdraw from the company do not constitute the termination of qualities. Do Ye therefore perpetually adore me who am shorn of all qualities, impartial, friendly, loving and identical with soul. Having their doubts removed by me, Sanaka and other ascetics worshipping me with great devotion, chanted in diverse ways my glories. Being adored and hymned by these great Rishis I repaired to my region in the very presence of Brahma. (36—42).

CHAPTER XIV

THE YOGA-MEDITATION WITH PRACTICE

The auspicious Uddhava said :—O Krishna, persons worshipping *Brahman*, advise various means to emancipation of the soul. Is one of them is the foremost or all of them important by themselves. O Lord, thou, hast spoken of *Bhakti* which does not yearn after fruits of actions and by which the mind can enter into thyself by dissociating himself from all mental turbulence.

The auspicious Lord said :—The Vedas incorporating my message were destroyed in course of time at the time of dissolution. In the beginning I communicated this unto Brahma. In this was established the religion by which the mind is attached towards Me. He communicated it unto his eldest son Manu. From illustrious Manu it was obtained by Bhrigu and other seven great Rishis. From those fathers, their sons, the Devas, Danavas, Guhyakas, men, Siddhas, Gandharvas, Vidyadharas, Chranas, King-devas, Kinnaras, Nagas, Rakshashas and Kimpurushas obtained it. Varied is their temperament, which originates from the qualities of goodness, darkness and ignorance. By them the creatures differ with each other as well as their opinions. On account of this diversified character of nature, the understanding of the people differ. By mutual instructions some people differ with each other but some are *Pashandas* (godless). (1—8).

O foremost of men, persons having their intellects bewildered by my illusive energy, speak of various means of their well-being according to their actions and taste. Some consider religion ; some consider fame ; some consider satisfaction of desire, truthfulness, self-control, quietitude of mind ; some consider wealth, charity and eating and others sacrifice, asceticism, gifts, vows, penances and regulation as the highest object of humanity. The regions these people attain due to their actions have both beginning and end, ultimately miserable, ending in delusion, contributory to small happiness and full of miseries

O gentle one, where is that happiness for those people who have their minds fixed upon worldly objects which is acquired by him who see in Me his soul, who has dedicated his own self unto me and is impartial towards all creatures. All quarters are blissful unto him, who is humble, of quiescent soul, self-controlled, impartial and who gets delight in me. He who has dedicated himself unto me, does not forsake me even for the dignity of Brahma, Indra, Lord Paramountcy, the sovereignty of Patala and other regions, Yogic powers or final liberation. (9—14).

Brahma, Sankara, Sankarshana, Lakshmi and even my own soul are not so much beloved unto me as the votaries like thyself. I always follow the ascetics, who do not depend upon others, have no enemies, are impartial persons of quiescent minds having their minds attached to me, no egoism, fond of all creatures, and untouched by desire, experience a kind of happiness which is known to them only—others do not know it, for it is the outcome of impartiality. Even those votaries of mine, who are of uncontrolled minds, although drawn by worldly objects, are not assailed by them in consequence of their powerful devotion. As the fire of greatly increased flames reduces pieces of wood into ashes, so devotion unto me consumes all sorts of sin. O Uddhava, Yoga, knowledge, the study of the Vedas, asceticism and charity do not lead so much to obtain me as devotion. (15—20).

The pious one can acquire me who am their beloved soul by reverential devotion. Devotion unto me cleanses even the *Chandalas* (lowest of the Hindu sect) from the impurity of birth. Virtue accompanied by truthfulness and mercy and learning accompanied by asceticism cannot perfectly purify a soul void of devotion unto me. Save by the erection of hairs, through emotion, the melted state of the mind and drops of tears begotten by joy, how can devotion be known? And without it how can the impurities of mind be destroyed? Whoever has a suppressed voice, whose heart melts away, whoever weeps again and again, who sometimes laughs and sings aloud shamelessly, and dances, such a devotee of mine purifies the three

worlds. As gold, heated by fire, casts off impurity and assumes its original hue, so the soul forsaking actions by devotion unto me, attains to my own form, like unto an eye touched with collyrium. The more the soul gets purified by rehearsing and listening to my sacred themes, the more one shall see the subtle objects. One who thinks of worldly objects, has his mind attached thereto, and he who thinks of Me is immersed in Me. Therefore casting off all impious thoughts, like unto dreams and imagination, do thou consecrate thy mind filled with the devotion unto me. Renouncing to a distance the company of women and of those who associate with them, a self-controlled man, sitting in a solitary place, shorn of fear, should assiduously think of Me. The misery that proceeds from the company of women and those who associate with them, does not equal what comes from that others. (21—30).

The auspicious Uddhava said :—O thou possessing lotus eyes, it behoves three to describe unto me the process of meditation through which persons desirous of final liberation should meditate upon thee.

The auspicious Lord said :—Sitting at ease on an even seat with straight body and placing the hands on the lap, one (a devotee) should fix his gaze on the tip of his nose. He should then with *Puraka*, *Kumbhaka* and *Rechaka* purify the channels of vital breaths. Then withdrawing his sense he should practise withdrawnness in a contrary mode. Then taking upwards with vital breath *Om*, which is unobstructed like the sound of a bell, stationed in the heart and like the stalk of a lily, and then putting on it an accent, you should practise this *Pranayama* accompanied by *Pranava* during three periods of the day ten times each, and you shall then be able to conquer the vital air within a month. You should think of the lotus of the heart, stationed inside, whose tube exists upwards, and its mouth downwards, as having the mouth upwards full blown with eighteen petals and pericarp and should gradually think of the sun, moon and fire in the pericarp. (31—36).

You should meditate upon my form as described below in the fire. This is the auspicious meditation. The form is

gifted with becoming limbs, pacific, having a beautiful face, four long arms, highly graceful neck, beautiful cheeks, and charming and smiling face. It has on the two ears *Makara*-shaped ear-rings, is clad in gold-hued raiment, is of dark-blue complexion, is gifted with the marks of Srivatsa and Sree. He is equipped with conch, discus, mace, lotus and garland of wild flowers. The two feet are adorned with Nupuras. He is adorned with a brilliant diadem set with Kaustava jem, Kuntaka, Katisutra and Angada,—it is consummately beautiful—the faces and eyes are charming with delight. Having concentrated thy mind on all the limbs you should meditate upon this beautiful form. Having withdrawn the senses from their objects by mind, a self-controlled man should lead his mind unto me through the charioteer of intellect. Having taken away the mind which ranges everywhere you should concentrate it at one particular place. You should not think of anything else but meditate upon the smiling face of the Lord only. Then when the mind gets fixed, you should draw it further and concentrate it on the sky. Then renouncing it and placing the mind in *Brahman*, you should not think of the meditator or the objects of meditation. When the mind shall thus be controlled, you shall see me in the soul, and the soul in me which is identical with all souls, as light is seen attached to light. In this wise by the hard meditation, the mistaken notions of an ascetic, whose mind is devoted unto me, regarding objects, knowledge and actions, speedily disappear. (37—46).

CHAPTER XV

ANIMA AND THE SEVEN OTHER SIDDHIS

The auspicious Lord said :—All sorts of *Siddhis* (success) arrive before a self-controlled ascetic of a quiescent mind, who has conquered his vital breaths and concentrated his mind upon me.

The auspicious Uddhava said :—O Achyuta, do thou tell me, by what sort of concentration what *Siddhi* (an accomplished state of an ascetic) can be acquired ; and how many

Siddhis are there ? O Lord, thou art the conferor of Siddhis upon the yogins.

The auspicious Lord said :—Siddhis have been described as eighteen by those who are conversant with Yoga. Amongst these eighteen to me belongs eight, and the remaining ten are the outcome of the quality of goodness. *Anima*, *Mahima*, of all beings and is related to the gods over these senses and *Laghima* belong to the body, *Prapti* to the senses, *Prakamya* is the power to see what is to be seen and heard and *Isita* is the urging of all energies. The disassociation from qualities is *Vasita*, and that, by which all objects of desire come their limit is *Ashtami*. These are the eight *Siddhis*, O gentle one, naturally originating from me. (1—5).

The cessation of hunger and thirst in this body, hearing and seeing from a distance, bodily motion like that of the mind, assumption of forms at will, the entering into another's body, death at one's own will, the enjoyment with *Apsaras* in the shape of the celestials, the attainment of desired for objects, unobstructed command—these are the ten Siddhis originating from qualities. The knowledge of the past, present and future, the act of not perceiving the inclemencies of weather, the knowledge of other minds, the thwarting of the action of fire, the sun, water and poison, and the power of not being defeated by them—these have been mentioned as Siddhis in view of the concentration of mind.

Learn from me the various modes of concentration by which diverse Siddhis may be acquired. That worshipper of the subtle element, who concentrates his subtle mind on me who am identical with the subtle elements, obtains my *Anima Siddhi*.

One, having his soul, permeated by the principle of *Mahat* (greatness), concentrating his mind identical with *Mahat* in me, acquires *Mahima* of different creatures. (6—11).

Fixing his mind on me who am the essence of all elements, an ascetic acquires *Laghima* which is subtle like time. Concentrating his mind wholly on me, whom am the *Vaikarika Ahankara*, one who has his mind in me, obtains *Prapti*,

the thread of all senses as the presiding deities over them. Whoever concentrates his mind on me, identical with *Atman*, existing as thread, acquires *Prakamya*, the best of all Siddhis belonging to me whose birth is not known. Concentrating his mind on me the Lord of *Maya*, having three-fold qualities and identical with Vishnu, the Lord of creation, one acquires *Isita* which urges the being and its appellations.

Having fixed his mind on me identical with *Narayana*, called the lord and the Universal spirit, an ascetic having his nature permeated by Mahat, acquires *Vasita* Siddhi. Concentrating his mind wholly on me who am *Brahman*, devoid of all qualities, one acquires great delight in which terminate all desires. This is known as Kamabasayita Siddhi. (12—17).

Dedicating his mind, unto me, identical with the quality of goodness, piety and the king of the insular continent of *Shweta*, one shorn of hunger, thirst, grief, sorrow, and death, attains to a pure form. Considering me, with his mind who am at one with ether and collection, as sound, the being hears the manifest words of various creatures in the sky. Uniting the eyes with the sun, and the sun with the eyes, and meditating in mind upon me in this relation, he sees Universe from a distance. The body also goes to the place which mind acquires by the power of concentration acquired by fixing well the mind and body on me by the air that follows them. An ascetic, having my Yoga as stay, can assume those wished for forms which he conceives by making the mind as the support. Desirous of entering into another's body, a *Siddha* (an accomplished person) should himself stationed there. He then casting off his body, and in the shape of vital breath, shall enter there like a black-bee. (18—23).

Obstructing the passage of excretion with the heel and taking the soul under the name of *Prana* (vital breath) to the heart, breast, throat, and head and then carrying it to Brahman through the cavity of the head called *Brahma-randhra*, a Yogi is able to renounce his body at will. Desirous of enjoying in the sporting ground of the celestials

he should meditate upon the pure energy identical with my form. Then the celestial females, portions of the quality of goodness, shall arrive in cars. Fixing his mind on me a person whose determination is always true and devoted unto me shall always obtain whatever he will think of in his mind. Whoever is established in his self, who am the ordainer of all and independent, shall never have his commands thwarted like those of mine. The understanding develops relating to past, present and future states of objects of the ascetics, whose souls have been purified by devotion unto me, and by this they are aquainted with the time of birth and death and of thought of others.

Just as the aquatic animals are not assailed by water, so the body of an ascetic whose mind is never tired with my Yoga, is not assailed by fire, water and power. Whoever that shall meditate upon my incarnations with the marks of Srivatsa, weapons, ornaments, flag, umbrella and chowries, shall never be vanquished. (24—30).

Various *Siddhis*, as described above come before the ascetic, who adores me with such a concentration of mind. There is no Siddhi hard to be obtained by an ascetic, who is self-controlled, void of passion, who has controlled his mind and vital breath and fixed his heart upon me. One resorting to the best form of Yoga has designated these Siddhis as impediments unto those who are devoted unto me. An ascetic acquires by Yoga all those Siddhis that can be obtained in this life by birth, *Oshadhi*, asceticism and *Mantra*. But he can not obtain me by any such expedient.

I am the agent of all *Siddhis*, liberation and the knowledge leading thereto as well as of those who speak of *Brahma*. I am preserver and lord. I am the omniscient soul, the stay of all creatures void of exteriors. As elements exist inside and outside of all creatures, so do I exist in and out of all. (31—36).

CHAPTER XVI

DESCRIPTION OF THE GREAT BIBHUTIES

The auspicious Uddhava said :—Thou art the very great *Brahman*, without begining or end and independent. The creation, preservation and destruction of all creatures proceed from thee. Thou existeth in the higher the lower order of creation. Thou art hard of being known by persons of unsubdued souls. O Lord, persons conversant with the Vedas duly worship thee. Do thou relate unto me the different glories, in which worshipping thee with great devotion the great Rishis acquired siddhis relating to your glory. O thou the protector of creatures ! O thou the soul of all creatures ! thou dost range secretly amongst them. Thou dost see the creatures, but they being overpowered by thy illusive energy cannot behold thee. O thou of great energies, do thou describe unto me those of thy glories which exist in heaven, earth, nether region and the quarters. I do bow down unto thy lotus-feet—which are the origin of all sacred pilgrimages. (1-5)

The auspicious Lord said :—O thou the foremost of those who make queries, this question was put to me by Arjuna while fighting in Kurukshetra for the destruction of his Kinsmen enemical to him. Moved by the human considerations such as "I am the slayer and he is the slain," he considerd the destruction of kinsmen for kingdom as sinful and culpable and hence he desisted therefrom. O foremost of men, after I had explained this matter to him by arguments, he put to me a question like this in the battle-field. That question is the same as that you have asked me. O Uddhava, I am the friend, soul and lord of all creatures. I am identical with all creatures and the instrument of their creation, preservation and destruction. I am the goal of those that are in motion. Unto those who bring others under control, I am the agent thereof. I am the Prakriti of qualities and the natural quality of those who are endued therewith. I am the primary cause of those who are endued with qualities. I am the principle of *Mahat* amongst those possessed with qualities. I am the

Jiva amongst the subtle and mind amongst those things which can with difficulty be conquered. I am Hirauyagarbha, the instructor of the Vedas, and Om of three limbs (letters) amongst the Mantras, I am "A" of the alphabets and of verses I am the *Gayatri* having three feet. (6—12).

I am Indra amongst the celestials, Agni amongst the Vasus, Vishnu amongst the sons of Aditi and Nilalohita amongst the Rudras. I am Bhrigu amongst the great saints, Manu amongst the royal saints, Narada amongst the celestial saints, and *Kamadhenu* (the cow who gives milk whenever milched) amongst the Kine. I am Kapila amongst the leading Siddhas, Garura amongst the birds, Dakshya amongst the Patriarchs and Aryama amongst the Pitris.

O Uddhava, know me as Prahlada, the king of Asuras amongst the Daityas. I am the Moon amongst the planets and Kuvera amongst the Yakshas and Rakshashas, Airavata amongst the leading elephants, Varuna among the lord of all aquatic animals, the Sun amongst all effulgent and lustrous objects and king amongst men. I am Uccaisrava amongst the horses, gold amongst the mental, Yama amongst those who mete out punishment, Vasuki amongst serpents, Ananta amongst the leading Nagas and lion amongst those that have horns and teeth.

O sinless one, know me as the fourth of the orders (that of a Yati) amongst all conditions and as Brahmana amongst the four orders. I am the Ganges amongst the rivers, the ocean amongst all stagnant waters, the bow amongst all weapons, and the slayer of Tripura amongst those who use bows. I am Sumeru amongst those mountains wherein people live, Himalaya amongst those where people cannot enter, the fig tree amongst the trees, and barley amongst herbs. I am Vasistha amongst the priests, Vrihaspati amongst those who are conversant with the Vedas, Kartikeya amongst all commanders of army, and the Divine Brahma amongst all leading celestials. (13—22).

Amongst sacrifices I am what is dedicated to Brahma. Amongst vows I am that of not injuring creatures. Amongst things that purify, I am the purifying air, fire,

the sun, water, words and soul. I am Samadhi amongst all processes of Yoga. I am the consultation (*Mantrana*) amongst those who long for victory, logic amongst thoughtful discussion and Vikalpa of the Khyativadin. Amongst the females I am Shatarupa, the wife of Manu ; amongst the males I am Svayambhuva Manu. Amongst ascetics I am Narayana, and Kumara amongst the Brahmacharins. Amongst the religions I am self, surrender, among the pious observances I am that of proclaiming safety to creatures. I am internal purity in forgiveness, sweet-speaking in sacred things and unborn Brahma amongst the pair and those who observe vow of silence. I am the current year amongst those who are vigilant, Agrahayana amongst the months and Abhijit amongst the planets. I am the golden age amongst all ages, Devala and Asita amongst the quiet people, Dwaipayana amongst the Vysas and the self-controlled Sukra amongst the learned. I am Vasudeva amongst the divinities, Uddhava amongst the votaries of the Lord, Hanuman amongst the Kimpurushas, and Sudarsana amongst the Vidyadharas. I am Padmara-ga amongst the jewels, the lotus petal amongst all beautiful objects, *Kusa* amongst grass and amongst all kinds of clarified butter I am that of a cow. (23—37).

I am the wealth of all traders, the deceipt of all deceitful persons, the forgiveness of all forgiving persons and the energy of all energetic persons. I am the strength of body and senses in the strong, and know me as the devout action of the powerful devotees and as the best prime image of the nine images, viz., Vasudeva, Sankarsana, Pradumnya, Aniruddha, Narayana, Hayagriva, Baraha, Nrisingha and Brahma which they worship. I am Visvavashu and Purvachitti amongst the Gandharvas and Apsaras. I am the patience of the mountains and the smell of the earth. I am the sweet watery element of water, the fire amongst effulgent objects, the rays of the sun, moon and stars and the word *Para* in ether. I am Vali amongst the Brahmanyas, Arjuna amongst heroes and the creation, preservation and destruction of all creatures. I am the movement, words, dedication, the act of taking joy, touch, vision, taste, hearing and smell, the sense of all senses.

I am the earth, air, sky, water, effulgence, the principle of Mahat, creatures, Prakrati, the qualities of goodness, darkness and ignorance and Brahman. I am the number of all of these, the knowledge and the fruit. I am the Lord and creatures, the quality and those who are endued therewith, the soul of all and the quality identical with all. There is nothing save me. By me in time a calculation can be made of my energies. I create crores of Brahmandas (worlds).

These are my *Bibhuties* in which exist power, death, fame, prosperity, good luck, destiny, strength, forgiveness and discriminative knowledge. I have described briefly unto thee all my *Bibhuties*. These are mere mental changes expressed in words. So do thou control thy speech: control thy mind, vital breaths and senses and control thy soul with *Atman* and thou shalt not again traverse the worldly ways. Like unto water in a broken vessel, disappear the vows, penances and charities of an ascetic who has not controlled fully his speech and mind with mind. So my votaries should control their speech, mind and vital breaths. They shall then be blessed with learning acquired by devotion unto me. (38—44).

CHAPTER XVII

THE DUTIES OF VARIOUS VARNAS AND ORDERS

The auspicious Uddhava said :—Thou didst describe before the religious observances of men, following the duties of their own order as well as of those who have renounced it by which they can obtain thee. O thou having lotus eyes, it behoves thee to describe unto me by what sort of observance of their own duties people acquire devotion to thee. O Lord, O thou having long arms, O Mahadeva, the tenets leading to greatest well-being, thou didst preach before to Brahma in the shape of a gander, have well-nigh disappeared, O slayer of enemies, from the land of mortals after a lapse of many years.

O Achyuta, except thee there is no other speaker on religion or observer or protector of religion on earth, not

even in the assembly of the religious where Vedic learning exists as if in person. O deity, O slayer of Madhu, if thou who art the speaker, observer and protector of religion, renounces the earth, who shall instruct on the lost religion of *Varnasrama*? Do thou describe unto us that religion which leads to devotion unto thee. (1-7).

The auspicious Sukadeva said :—Having been thus accosted by the foremost of his votaries the Divine Hari, delighted, spoke of eternal religious truths leading to the liberation of mortals.

The auspicious Lord said :—O Uddhava, the question thou hast put is sanctioned by religion, for it brings about the liberation of men following the duties of their own order. Do thou hear it.

In the begining, in the age of *Krita* (Satya Yuga), there was only one order of men called *Hansa*.

Having been simply born in that age people used to be crowned with all blessings. Hence they call this age as *Krita*. In the beginning, *Om* was the Veda, and myself assuming the semblance of a bull was the religion. So persons intent upon ascetic observances and void of sins, used to worship my pure self. O great One, in the begining of *Treta*-Yuga, originated from my heart the three, Vedas—Rik, Yagus and Sama for the sake of gratifying *prana*. From it I became the three-fold sacrifice due to the office of the *Hota*, *Adhajyu* and *Udgata*.

From the mouth, arms, thighs and feet of the Prime Purusha, who was agitated by the quality of energy, sprang gradually the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras, with the duties of their respective orders as their characteristics. The condition of a house-holder orginated from my loins, Brahmacharya from my heart, and Vanaprastha from my breast, and Sannyasa is stationed on my head. The nature of the people born in various orders and conditions was after their place of birth. Those born in the high places were high, and those born in low places were low. (8-15).

Self-control, tranquility of mind, discussion of religious topics, purity, contentment, forgiveness, devotion to me,

mercy and truthfulness, are the characteristics of the *Brahmanas*.

Prowess, strength, forbearance, patience, liberality, energy, gravity, doing good to the Brahmanas and wealth are the characteristics of the *Kshatriyas*.

Belief in God, desire of doing charity, want of pride, the service of the Brahmanas, insatiation with wealth, however multiplied it might be, are the characteristics of the *Vaisyas*.

To serve the Brahmanas without any hypocrisy, and the kine and the deities, and to be satisfied with whatever is acquired thereby constitute the characteristics of the *Sudras*.

Impurity, falsehood, stealing, atheism, picking up quarrels for nothing, lust and anger, are the characteristics of the very low-caste people who disappear in the end.

Harmfulness, truthfulness, to desist from stealing, the renunciation of lust, anger and avarice and endeavours for encompassing the well-being of creatures, are the duties of all orders. (16—21).

Beginning in order with the ceremony of *Garbhadhana*, the twice-born ones, obtaining the second birth through *Upanayanam* (the ceremony of wearing sacred thread) should live in the house of their preceptor with a tranquil mind. Being asked by the Acharya, they should engage themselves in the study of the Vedas and understanding their meaning. The Brahmacharin should use *Mekhala*, antelope skin, staff, the garland of beads, sacred thread, *Kamandalu* and *Kusa grass*. Of matted hair, he should not wash his cloth and cleanse his teeth, and his seat should not be coloured. He should observe the vow of silence while bathing, eating, performing the Homa ceremony (oblation unto fire), reciting the names of the Lord, passing urine or excreta. He should not dress his nails or hairs. One observing the vow of a Brahmacharin should live a life of celibacy. If the seminal fluid comes out of itself, then after bathing in water and performing *Pranayama*, he should recite *Gayatri* mantra. Reciting the names of the Lord silently every morning and evening, being pure and controlled, he should worship the

fire, sun, preceptor, cow, Brahmana, teacher, elderly men and the deities. He should consider the preceptor as identical with me, and he should never disregard him or envy him, knowing him to be a man, because the preceptor is identical with all deities. Whatever he will acquire by begging or otherwise, he should bring in the morning and evening and dedicate it to his preceptor. He should with a controlled mind, live upon whatever his preceptor will offer him. Keeping himself humbly at a distance with folded hands and being intent upon serving the preceptor he should serve him while going, lying down and sitting. As long as his education is not finished, he should observe vow unobstructedly, and following this conduct and divorced from all enjoyments, he should live in the house of his preceptor. (22—30).

If he wishes to ascend the region of Brahma, the abode of all the Vedas, then observing austere vow, being gifted with energy for greater study and cleansed from sins and renouncing the notion of duality, he should worship me identical with the Great God in fire, preceptor, soul and all creatures.

One not leading the life of a house-holder, should give up seeing women, touching, conversing or cutting jokes with them. Nor should he behold creatures united as husbands and wives.

O thou, the delighter of thy race, purity, rinsing, bathing, making prayers in the evening, adoring me, visiting the pilgrimages, recitation, renunciation of what should not be touched, eaten or talked of, thinking of me in all creatures, the control of mind, speech and body, these regulations of purity should be observed in all conditions of life. A Brahmana observing such a vow, like unto burning fire, is shorn of all desires and by burning down all springs of actions with hard austerities, he becomes my votary.

If he wishes to enter the second Ashrama, then duly discriminating the meanings of the Vedas and presenting the preceptor with gifts, he should with his permission take his bath. That best of twice-born, devoted unto me and leading the life of a Brahmacharin (who cherishes any desire) should

enter into the order of a house-holder. If however, he is shorn of desires, he should resort to the Ashrama of *Vana-prastha*. Or he should lead the life of an itinerant ascetic or go from one hermitage to another and should not do anything else.

A house-holder should espouse a befitting wife, blameless, younger in age than himself and belonging to his own order, and so on. Sacrifice, study and charity constitute the general duties of the three classes of the twice-born ones—the Brahmana, Kshatriya and Vaisyas. But, acceptance of gifts, study and priest-craft,—these three are specially the duties of the Brahmanas. (31—40).

If the acceptance of presents is considered as destructive of asceticism, effulgence and fame, then the householder should maintain himself by the two other prescribed modes of life. If the latter two prescribed orders are deemed to be culpable, then he should live upon the corns, cast off by the owner of the field. The body of the Brahmana is not intended for low desires. It is for hard austerities in this birth and the means to felicity in the next. Being contented with living on gathering corns cast off by the owner of the field, and leading precarious mode of existence and resorting to the great religious practice of being freed from all desires, he should dedicate his own self unto me. Living in the house with the slightest attachment, he should be entitled to liberation. Like unto a bark saving a man fallen into the ocean, I do save them from dangers who protect a Brahmana devoted to me and living a life of hardship. As a dispassionate king protects all his subjects like a father, as an elephant-chief protects his herd, so he should through the agency of soul save the soul from perils. Thus having driven away all inauspiciousness in this world, the chief among men, going in a car effulgent like the sun sports with Indra, the king of the celestials.

If a Brahmana is about to be consumed by poverty, he should save himself by resorting to the conduct of a trader by selling goods. If he is even then not released from peril, he should then save himself by resorting to the use of swords, but at any rate never by serving the low. (41—48).

In time of difficulty, the Kshatriyas should maintain themselves by resorting to the practice of the Vaisyas, or by hunting, or by the practices of the Brahmanas, but never by serving the low.

If still assailed by peril, the Vaisyas should resort to the practice of the Sudras, and later to the conduct of low class people. But when freed from difficulties none of them should desire to maintain themselves with cursed modes of life.

With the study of the Vedas, *Swdha*, *Swaha*, balls of rice and food, a householder should, as best lies in his power, worship the deities, the Rishis, the manes and elemental creation identical with me. He should duly celebrate sacrifice with wealth coming of itself or acquired by his own profession without troubling the servants. He should not be attached to his kith and kin, nor should he be regardless of devotion to the Deity. The learned ones should consider even things unseen as frail like those that are seen. The meeting with children, wife and relatives may be compared to that of travellers in inns. They follow the body as dream follows the sleep.

Considering the above, the *yogi*, freed from attachment and pride should live in a house like a guest but should not be attached thereto. Cherishing devotion and adoring me with actions, befitting a householder he should live in the house, or should retire or having children should live the life of an itinerant ascetic. He who has his understanding attached to home, who is stricken with the ideas of offspring and wealth, or hen-pecked or stupid is fettered by the thoughts of 'I and mine' 'Alas ! my parents are old, my wife is living with infant children, how shall my poor children live in my absence ?' Having his mind agitated by these worldly thoughts, the ignorant householder thinking of them unsatiatingly takes his birth in species begotten by ignorance. (49—58).

CHAPTER XVIII

THE DUTIES OF A YATI

The auspicious Lord said :—O Uddhava, if the householder wishes to enter into wood, then he should, placing the charge of his wife upon his sons, or even in company with her, with a controlled mind, spend the third portion of his life in the forest. He should live there on pure wild leaves, roots and fruits, and wear bark, grass, leaves or deer-skin. He should not part hairs, pare hairs of the body, nails, beards nor should he cleanse bodily dirt and even his teeth. He should bathe thrice and lie down on a level square piece of ground.

In summer season he should go through the heat of five fires. In the rains he should bear the downpour of rain and in winter he should immerse himself in water up to his neck. Following these practices he should perform hard austerities. He should collect the articles of food himself and live on seasonable fruits naturally mature or ripened by fire, powdered by mortar or a piece of stone, or his teeth should serve the purpose of a mortar.

He should himself collect all the necessities of life, being conversant with place, time and strength. He should take at another time a thing collected at some other time. With cakes and Charu (a kind of pudding) made of forest-produce, he should dedicate food in season to his manes and the celestials. A person living a forest-life should not celebrate any sacrifice with animals as laid down in the Vedas. Agnihotra, Darsa, Pournamasya and Chaturmasya sacrifices have been laid down for the ascetics by persons versed in the Vedas. (1—8).

Thus adoring me who am all Tapas with hard austerities, a Muni, whose flesh has been dried up could obtain me in the region of the Rishis. Who else is there more stupid than the person who uses the great hard austerities having liberation as its fruit for the acquirement of smaller desires.

When trembling with decrepitude he is unable to observe the regulations, then assigning fire within himself and fixing his mind on me he should enter fire. When people shall grow disgusted with the fruits of religious

observances considering them as leading towards misery in the long run, he should renouncing fire, take the life of a mendicant.

Having worshipped me according to the proper instructions, making a gift of his all unto the Ritwijas, consigning fire into his own soul and growing impartial, he should wander about. Considering that superseding us he will attain to Brahman, the Devas should put impediments to the asceticism of the twice-born ones in the shape of wife and others. Wishing to wear a cloth, the ascetic should use as much as covers a *Koupinā* (loin-cloth). Save the vessel and staff, he should not take any other cast-off things except in the case of emergency. He should print foot-steps purified by his vision, should drink water purified by cloth, should use words purified by truth and follow the conduct purified by mind. (9—16).

The vow of silence, want of endeavour and the control of vital breaths are respectively the chastening rods of words, body and the mind. Whoever that has not all these, cannot be an ascetic with a mere collection of bamboo sticks. Renouncing the vile and the fallen amongst the four orders and begging alms from seven houses without any pre-concerted wish, he should be contented with whatever he would thus acquire. Going to the tank outside the village, bathing there with restrained speech and distributing the holy articles collected by him, he should live upon the remnant. Being disassociated, of controlled senses, delighting in and devoted to *Atman*, quiet and looking on all with an equal eye, he should wander alone in the earth.

The pure-minded ascetic who is unable to wander about, living in a solitary place void of fear, should think of *Atman*, as not different from me in consequence of devotion unto me. By applications of knowledge he should discriminate the fetters and release of the soul. The disturbed state of the senses is the fetter and the control thereof is the liberation. Accordingly conquering the six senses by devotion unto me, withdrawing himself from low desires, a Muni should obtain great felicity in *Atman*. Entering for alms into cities, villages, hamlets of milkmen and the halting stations of the

travellers, he should travel over the earth abounding in countries, mountains, rivers, forests and hermitages. And begging again and again for alms in the hermitages of *Vanaprasthas*, living on food acquired from what is cast off by its owner, and being pure-souled and shorn of ignorance he should be liberated. (17—25).

He should not regard whatever is seen as an object of enjoyment for it is subject to destruction. Having his mind attached to affairs of this and the next worlds, he should desist from action of both. Considering the universe created by mind, words and vital breaths in soul, the body, the object of the consciousness of ego, and happiness consequent thereon—all as *Maya* (illusion), he should be devoted to Atman (only) and should not think of other things. Whoever, desirous of liberation is fond of the acquisition of knowledge and is regardless of liberation, should become my devotee by renouncing all *Asramas* having characteristic signs and should wander about independent of regulations. Although senseless he should sport like a boy, although killed he should behave like a stupid, although learned he should talk like a maniac, and although regarding the Vedas he should act like a cow regardless of all rules. He should not be fond of explaining the scripture dealing with actions, nor should he act like a *Pashanda* (a godless one), find delight in discussing or assist one side in an useless quarrel. A self-controlled man should neither be disturbed by people, nor should he disturb them. He should patiently suffer the harsh words and should not disregard any one ; and like a beast he should not do any such thing as may injure the body. As the one moon exists in various vessels of water, so the one Great Soul lives in all creatures and in one's own body ; all creatures are of the same soul. (26—32).

He should not be sorry, if he does not get food at times ; nor should he be delighted for getting it in plenty and in time ; because both of them should be taken as happening due to destiny. He should try to get food. For, keeping up life is recognised as one of the duties, because, with life he shall be able to discriminate truths, and being conversant with truth, he shall be liberated. An ascetic should

take the food that comes of itself, whether good or bad. In this respect he should use cloth and bed, whatever he would get.

A wise should duly observe the various rules of bathing, rinsing etc. not being attached thereto as I, Isvara, go through my sportive incarnations. He has no notion of difference. Whatever he had has been destroyed by my knowledge. He occasionally perceives it till the end of the body and thereafter he is united with me. The learned man who has been assailed by desires ending in misery should seek refuge with some ascetic as a preceptor, if he is not acquainted with my religion.

As long as he cannot know Brahman, he should, being shorn of malice, and with reverence, devotion and love, serve his preceptor, considering him as identical with me. Whoever is of uncontrolled senses, and has the powerful organs of senses as his charioteer ; whoever has no knowledge or disgust for the world but has taken the life of a mendicant, such a person, putting impediments in religious observances, imposes upon the deities, the soul and me who am stationed in the soul; and having his desires not completely realised he is deprived of both this world and the next. (33—41).

The duty of an ascetic is to subdue passions and not to injure others ; that of one entering *Vanaprastha* is to practise hard austerities and acquire discriminative knowledge ; that of a twice-born one is to serve his teacher. Life of celibacy, asceticism, purity, contentment, friendship towards all creatures, and living with wife when she is in her course are the duties of householder. To worship me constitutes the duties of all.

He, who thinking that I exist in all creatures, does not worship any one else but me daily according to the rites of his own order, acquires firm devotion to me.

O Uddhava, by this unflinching devotion, he obtains me, the Lord of all regions living in Vaikuntha, the cause of the creation, preservation and destruction of all. Having his soul thus purified by the observance of his own duties, he knows my course ; and being gifted with knowledge and

discriminative knowledge, and being disassociated from all, he obtains me.

These are the conduct, characteristics and duties of persons belonging to various orders and living in diverse *Asramas*. This leads to great liberation attainable only by devotion unto me. O pious one, I have thus described unto thee as questioned, how a votary of mine, following his duties, may obtain me, the Supreme Lord. (42—48).

CHAPTER XIX

THE VARIOUS KINDS OF AUSPICIOUSNESS

The auspicious Lord said :—O Uddhava, knowing all the objects of quality as mere illusion, a self-controlled person, endued with learning and Sruti and direct knowledge, should consign this Knowledge unto me. I am the desired-for and expected fruit of the learned and the instrument of their prosperity and liberation. There is nothing but me, who am beloved unto them. Persons of accomplished knowledge have come to know of my most exalted station. The wise man is beloved unto me, for he can conceive me by his knowledge. The purity that is engendered by a mere scintillation of *jnana* (knowledge), cannot be perfectly acquired by asceticism, visiting of shrines, recitation of names, charity, and other holy practices.

Thereupon, O Uddhava, knowing thy soul to extend so far as knowledge, do thou reverentially adore me. Consigning their souls unto me with sacrifice identical with knowledge and discriminative knowledge, who am the lord of all sacrifices and the Atman, the ascetics obtain me as the consummation of their ascetic observances.

O Uddhava, the three-fold spiritual changes, that have overtaken thee are but *Maya*, for these exist in the middle, neither at the beginning nor at the end. While it is subject to birth and other conditions, it is in no way connected with thee ; for whatever exists at the beginning or the end of an unreal object exists also in the middle. (1—7).

The auspicious Uddhava said :—O lord of the Universe, O thou having the universe as thy form, do thou tell me how knowledge may grow definite, united with discrimina-

tive knowledge and distaste for the world, as also the *Bhakti Yoga* which is sought after by the great. Save the umbrella of thy feet showering ambrosia, I do not see on all sides any other means of protection for the person assailed with three-fold afflictions in the ways of the world.

O great Lord, do thou kindly save this one fallen in the well of worldliness, bitten by the serpent of time, and having great thirst for low objects, and sprinkle on all the limbs words bespeaking liberation.

The auspicious Lord said :—Formerly, this very question was put before us all to Bhishma, the foremost of the pious, by the king Yudhisthira. After the termination of the Bharata war (Kurukshetra-war) he being stricken with grief for the death of his kinsmen, after listening to various forms of religion asked him about *Moksha* (liberation). I shall communicate unto thee religious texts heard from the mouth of Devavrata (Bhishma) that lead towards knowledge, discriminative knowledge, distaste for the world, reverence and devotion. That is certainly the knowledge relating to me by which are visibly perceived the nine principles, the eleven organs, the five elements, the three qualities and by which only soul may be perceived in all creatures and objects. (8—14).

That is discriminative knowledge by which you see all in the beginning existing in one *Brahman*, the supreme cause of all. When you shall not see this, you shall observe the creation, preservation and destruction of all bodied beings. Whatever remains after the dissolution of that which in the beginning, middle and end goes from one state into another, is known as *Sat*.

The Vedas, direct perception, the opinion of great men and surmise are the four sources of evidences. The world being proved as illusory on consideration of the four-fold evidences in relation to what is *Sat*, a *Jnani* feels a distaste for the world. The actions being all changeable, a learned man, even upto the region of Brahma, considers all unseen happiness as frail and miserable like that seen.

O thou sinless one, I described *Bhakti Yoga* before unto thee who art my great devotee. I shall describe this

(*Bhakti-Yoga*) again which is the paramount instrument leading to devotion unto me. (15—19).

Reverence for my nectarine themes, the rehearsal of my glories, great attachment to my adoration, the chanting with hymns, attachment to my service, adoration, with all limbs, worship of my votaries, the perception of my existence in all creatures, social rites for me, hymning of my glories with words, the dedication of mind unto me, the renunciation of all desires, the renunciation of wealth, enjoyment and happiness for my sake, the performance of my regulation, sacrifice, charity, *homa*, recitation, the observance of vows, and hard austerities—with these religious practices, O Uddhava, a man dedicating his own self acquires devotion unto me. There remains no object for him to acquire. When the mind, filled with self-control and the quality of goodness, is dedicated to *Atman*, one acquires virtue, knowledge, distaste for the world and prosperity. Consider the mind to be permeated greatly by the quality of darkness, intent on unreal things and productive of sins.

Being attached to unreal things, the mind is being driven about by senses. What creates devotion unto me is virtue, the perception of the one soul in all is knowledge, the disassociation from qualities is *Vairagya* (distaste for the world), and Siddhies like *Anima* form the wealth. (20—27).

The auspicious Uddhava said :—O thou repressor of enemies, how many sorts of *Yama* (quiet of mind) have been mentioned ? And what are the regulations ? What are self-control, absence of passion, patience and forgiveness ? What art charity, asceticism and heroism ? What is called truth and simplicity ? What is renunciation, the desired-for wealth, sacrifice and gift ?

O thou effulgent Lord, what is the strength of a man ? O Kesava, what is mercy ? What is gain, the excellent learning, bashfulness, beauty, happiness and misery ? Who is learned and who is ignorant ? What is the right way, the wrong way, heaven or hell ? Who is friend ? What is house ? Who is rich, who is poor, miser or master ? O Lord of the pious, do thou explain these questions of mine and their contrary meanings. (28—32).

The auspicious Lord said :—Harmlessness, truth, absence of stealing, disassociation, shame, not to hoard up money, firm belief in one's own religion, *Brahmacharyya* (the life of celibacy), silence, patience, forgiveness, and fear : external purity, internal purity, recitation, asceticism, *homa*, reverence for religion, hospitality, my worship, going to sacred shrines, to work for others, contentment and the service to the preceptor—these two groups of twelve each are the quiet of mind and regulations of those who respectively follow the ways of *Pravritti* and *Nivritti*. When these regulations are observed, they confer fruits on persons according to their desire. To fix one's understanding on me is *Shama*, to control his senses is *Dama*, the forbearance of miseries is *Titiksha*, to conquer tongue and organ of generation is *Dhriti*, to give up use of words which act as chastising staff is the greatest gift, the renunciation of desire is the hard austerity, to conquer one's nature is heroism, to look upon all with an impartial eye is truth, the want of attachment to truthful words and deeds of the wise is purity, and renunciation is called *Sanyasa*. (33—38).

Virtue is desired-for wealth of mankind. I am myself the Great God of sacrifice. The instruction of knowledge is *Dakshina*. The suppression of vital breaths is the highest strength. My six sorts of wealth are fortune. Devotion to me is the highest acquisition. The absence of the notion of duality in *Atman* is the *Vidya*. To show hatred to impious deeds is shame. The various qualities such as the want of dependence on others are beauty. To get over happiness and misery is happiness. The desire for the enjoyment of worldly objects is misery. One acquainted with the means of release and fetters is the learned man. One cherishing the notion of *mine* on body is the ignorant man. That by which I am obtained is known as the right way. The agitation of mind is the wrong way. The awakening of the quality of goodness is heaven ; and that of the quality of ignorance is hell.

O my friend, the preceptor is the friend. I am the preceptor and friend. The body of a man is his heart. One endued with accomplishments is worshipful. The

discontented man is the poor man. One having no control over his senses is an object of commiseration. He who has not his mind attached to worldly objects is *Isvara* (Master); and he who is attached to qualities is a slave. O Uddhava, I have thus explained to you all your questions. What is the use of describing at length the observation of merit and demerit which is wrong, and to overlook both of them is right. (39—45).

CHAPTER XX

DISCOURSES ON BHAKTI, JNANA AND KARMA YOGA

The auspicious Uddhava said :—What should and should not be done form the subjects of discussion in the Vedas, which embody the commands of thy Lordship. O thou having lotus eyes, even this awaits the merit and demerit of actions. The recognition of different orders in studying the Vedas, various castes begotten by men of high caste upon women of low order as well as those by men of low caste upon women of higher order, various articles, country, age, time, heaven and hell, all are due to these. Without looking to the distinction of right and wrong, how can the words, relating to what should and should not be done, be possible as well as the liberation of mankind ?

O Lord, in matters not acquired, and in what should be accomplished, as well as the means of doing it, the Vedas of thine words constitute the best eyes of the *Pitries*, celestials and human beings. The distinction of right and wrong has originated from thy command and not of itself, even the mistaken notion of difference has been created by the Vedas. So I have doubts in this matter.

The auspicious Lord said :—O Uddhava, in view of accomplishing the well-being of mankind, Yoga has been described by me as three-fold, viz. *Jnana* (knowledge), *Karma* (action) and *Bhakti* (devotion). Besides these three, there is no other expedient for the well-being of mankind. (1—6).

Jnana (knowledge) secures the object of those who feel distaste for all worldly actions, considering them to be the

sources of miseries. *Karma* (action) is for them who do not consider all these as misery and are not disgusted with the fruits of actions. If by a mere accident of fortune one acquires reverence for themes relating to me, he is neither disgusted with the fruits of actions nor is inordinately attached thereto. The *Bhakti Yoga* can secure for him the accomplishment of his objects. As long as a person is not disgusted with the fruits of actions, as long as he does not acquire reverence for my themes, so long he should engage himself in action.

O Uddhava, if a person, following the duties of his own order and performing sacrifices without any desire for fruits thereof, does not act otherwise, he goes neither to heaven nor to hell. But a person, satisfying the duties of his own order and avoiding what is proscribed, and living in this body being purified, acquires pure knowledge and devotion unto me by his good fortune. Like the dwellers of hell, even the inhabitants of heaven desire for this body which is the instrument of acquiring knowledge and devotion ; but both of them are incapable of acquiring the both without assuming the human body. (7—12).

An intelligent man should neither long for heavenly course nor for the hellish one. For he should not hanker after this worldly existence. For, by attachment to the body he might be careless. Knowing this and considering this body as perishable, although a means of accomplishing *Siddhi*, he should carefully try to acquire liberation before death. Persons, ruthless like death, being engaged in felling the tree, the bird being shorn of attachment and renouncing his own refuge, wherein the nest has been made, attains to well-being. Knowing well that the lease of life is wearing out day and night, and trembling in fear, if a person forsaking attachment can know God, he becomes happy. Really is he a self-destroyer (*Atma-ghati*) who does not get over the ocean of this world by obtaining the bark of human body created after me, driven by the favourable wind, the source of all fruits hard to be acquired and at the same time easily got, more dexterous and having a sailor in the person of the preceptor. (13—17).

When an ascetic shall withdraw himself from actions and have a distaste for them, then controlling his senses and extending his faculty relating to Atman, he shall subdue his mind unshakingly. While controlling his mind, if tying his desires assiduously to a certain extent, he should bring it under control and should not disregard its movement. Controlling his vital breaths and senses, he should by means of intellect permeated by the quality of goodness, bring his mind under his own control. Such control of the mind in the manner in which a horseman breaks his unruly horse by first allowing him his own way and then bridling him by breaking, is recognised as the great Yoga. So long as the mind is not concentrated, he should, by his understanding of the true essence, think of the origin and destruction of all objects in terms of Mahat and other principles and Prakriti. Disassociated from and disgusted with the world and therefore always thinking of the soul as instructed by the preceptor, his mind meditating again and again upon the iustructions, renounces, all attachment for body and other things. By self-control and various other ways of Yoga, knowledge of the scriptures, and by adoration and meditation upon me, the mind should think of the great Soul and not by any other means. If by mistake an ascetic commits an iniquity, then by the exercise of knowledge and the recitation of Lord's names, he is cleansed of his sins. He should not go through any other expatiatory rite.

The reverence for their respective rites has been described as merit. For the purpose of renouncing associations, a limit has been put to acts originating from impure sources by discriminating what is right and wrong. (18—26).

If a person, having growing reverence for my themes and disassociated from all actions, considers all desires as identical with misery but is incapable of renouncing them, he should then satisfying all those desires and blaming them for their being the source of miseries, delightfully worship me with reverence and firm faith. Myself being stationed in the mind of that ascetic, who by means of *Bhakti* (devotion) as mentioned before worships me, all

his mental desires are destroyed. Myself, the soul of the Universe, being seen, the fetters of his mind are snapped, all his doubts are destroyed and actions dissipated. (27-30).

Therefore, of what avail are knowledge and distaste for the world to the ascetic who is filled with my devotion, and is at one with me. Whatever is obtained by *Karma* (action) and hard austerity, by knowledge and distaste for the world, by *yoga* and charity and diverse other auspicious rites, my votary easily gets by his devotion unto me ; and if he wishes, he can attain to heaven, liberation and my region. The patient sages, whole-mindedly devoted unto me, do not seek anything, although conferred upon eternal liberation by me. Renunciation of desire has been spoken of as the mightiest fruit and the means of its attainment ; so persons devoid of desire and prayer shall cherish devotion unto me. Virtue and vice, consequent upon what should and should not be done, do not assail the impartial sages, my earnest devotees, who have attained God beyond Prakriti. Those who follow the ways I have pointed out for attaining me, being divorced from effects of Time and Maya, attain to my region and come to know of Great Brahman. (31—37).

CHAPTER XXI

THE MERITS AND DEMERITS OF OBJECTS

The auspicious Lord said :—O Uddhava, those persons who renouncing the expedients for obtaining me, who am identical with knowledge, devotion and action, *Jnana*, *Bhakti* and *Karma*, respectively, seek trivial pleasures though fickle senses, wander through births in various species in this world. Devotion unto one's own duties is merit, and pervertedness is demerit. This is certain in both. To obstruct the natural tendency of things by such doubts as "if it is worthy or unworthy" for the sake of religion, human-practices and livelihood, purity and impurity, merit and demerit, auspiciousness and inauspiciousness are attributed to one and the same thing. This conduct of persons carrying the load of virtue, has been pointed out by me. In books such as those written by Manu, earth.

water, fire, air and ether, these five elements form the metal of the body of all mobile creation beginning with Brahma. (1—5).

O Uddhava ! for accomplishing the self-interest of all these creatures, numerous designations and forms have been attributed even to bodies of similar nature. O foremost of the pious ones, to restrict the range of actions, I arrange for the merit and demerit of things, produced in various countries and seasons. Amongst all countries, the one that is void of antelopes and persons devoted to the Brahmanas, is impure : and although abounding in antelopes, the country which is void of good men, and is unclean and barren, is also impure.

The time favourable for actions either by nature or conjunction of objects, is meritorious. The time in which action terminates or which is not fit for work, due to non-availability of goods and revolution, is spoken of as impure. The purity or impurity of an object is ascertained by another object, words of a Brahmana, perception, time, greatness, littleness, energy, incapability, intellect and prosperity ; they generate sin in respect of the soul according to place and condition. Time, air, fire, earth and ether, either jointly or severally, is the purifier of rice, wood, tusks of elephants and bones, thread, juice, metallic things, skin and earthen articles. The things by which an object pasted with an impure one, casts off its smell and coating, and assumes its native form again, are called its purifiers. (6—13).

The purity of the soul is secured by bathing, gift, asceticism, state of celibacy, energy, the initiatory rites of the wearing of sacred thread, religious rites and by remembering me. Being thus purified, a twice-born one should engage in actions. Special knowledge is the purity of *Mantras*. The purity of actions consists in dedicating them unto me.

Virtue is obtained by the purity of six viz. (place, time, object, deer, *mantra* and action) and the purity of all these is impiety. By accident merit is converted into demerit and demerit into merit. The scripture that lays down this

distinction between virtue and vice, stands in the way of both.

The performance of one class of actions such as drinking according to *shastric* injunctions by the fallen does not extricate them from their sins. Association as admitted before is not a sin to them, for who lying down on earth falls down ? That from which proceeds abstention leads to liberation. This conduct is the source of well-being, the destroyer of grief, sorrow and fear unto all men. By thinking of qualities, people acquire attachment to worldly objects. From attachment springs up desire, and from desire the dissensions of men. From strife proceeds irrepressible anger, and rashness follows anger. By ignorance is speedily devoured the indestructible intellect of mankind.

O pious one, a creature void of consciousness, becomes non-existent ; and he being either beside himself or dead loses manliness. He who though attachment unto worldly objects does not know his own self and the Great Atman, lives an useless life like that of a tree and breathes like a pair of bellows. (14—22).

The theory of fruit of action does not lead to the highest well-being of men. It creates only the test for it. It has been mentioned as an incident to the acquirement of liberation like unto taste for medicine. The minds of men are naturally drawn to desired-for objects, life and kinsmen, these being the instruments of self-interest. They not knowing the great happiness and believing whatever the Vedas teach as liberation, wander in the species of the celestials and then into those of trees. How can the Vedas engage them in those desires ? Not knowing the real purport of the Vedas, the wily lay down the flowery theory of fruits. Persons conversant with the Vedas do not say this. Persons, stricken with desire and therefore miserly and avaricious, take the flowers as fruits. Having their understanding possessed by sacrifices that can be performed by fire, they proceed by the smoky way at the end, and do not know their own region. Like unto persons having their eyes enshrouded by darkness, they to whom action is the

weapon and who are busy with satisfying their mind, do not know me, O dear Uddhava, who am stationed in their hearts, who am this Universe and from whom this has originated. Not understanding this my view, which has not been explained, persons who have at heart worldly objects worship the deities. Amongst them, those who are attached to worldly things engage in sacrifices with beasts. This is no sanction, but merely an incentive. Those harmful persons, in view of their own happiness, satisfy the deities, manes and the lords of goblins with sacrifices and beasts slain therein. Imagining the next world, sweet to ears and unreal like a dream, to be the source of all auspiciousness they spend their money like traders. (23—31).

Persons, devoted to the qualities of goodness, darkness and ignorance, adore Indra and other deities serving the same but do not worship me. Satisfying the deities with sacrifices and thinking "after going to heaven, we shall enjoy there", they are again born in this world in high families as big house-holders. Highly avaricious and egoistic persons, having their minds thus agitated by flowery words, do not delight in my words. The Vedas having three divisions are identical with Brahman. Even the Rishis say that the *Mantras* are indirect means to the attainment of *Para Brahman* and this indirect means is the favourite word Om, which is difficult of being understood, identical with vital breaths, senses, mind, vast like the ocean, grave and into which it is very difficult to descend. Being permeated by me, the great Brahman of endless energy is seen in all creatures like thread in lilies.

As a spider vomits out wool from the heart through the mouth, so the Lord, having the Vedas for his form, all ambrosia, known as *Prana* (vital breath) and having the form of Hiranyagarbha, through the instrument of mind conceiving the letters of the alphabet, spreads this huge and endless work of creation and destruction having a thousand ways with the material of sound from the sky of his heart. It is endued with breast and throat, is adorned with consonants, vowels and others, is extended with various languages and is marked with metres gradually increased by four letters.

In all those Vedas exist the various metres such as Gayatri, Ushnik, Anushtupa, Vrihati, Pangti, Trishtupa, Jagati, Atichanda, Atyashti, Atijagati and Ativirat. In this world there is none else but me who knows the purport of what is laid down there (as rites in *Karma Kanda*) of the Mantras (in *Devata Kanda*) and of various discussions (in *Jnana Kanda*). There they give my sanction (by religious rites), display me as the deities, and describing me (as the meaning of discussion) they defeat others. Describing the *Paramatma* as the object of attainment the Vedas proclaim that the distinctions are all illusory : such is the purport of all the Vedas. (32—43).

CHAPTER XXII

THE TATTWAS AND THEIR ENUMERATION

The auspicious Uddhava said :—O Lord, O Lord of the Universe, how many Tattwas have been enumerated by the Rishis. I have heard that thou hast enumerated them as eighteen. Some say that they are twenty-six ; others hold that they are twenty-five ; some say seven, some nine, some six, some four, and others eleven. Some say that they are seventeen, some say sixteen and another class hold that they are thirteen. It behoves thee to explain unto us why the Rishis have enumerated them in various numbers. (1-3).

The auspicious Lord said :—O Uddhava, what the Brahmanas have said is justifiable in each case, because all the *tattwas* are included in them. What difficulty is there for them to ascertain the number of the *tattwas* who admit my *Maya*. My energies are impregnable unto them who fight with one another on a cause saying : “What you have said is not the thing, and what I have said is the truth.” The difference of opinion in matters under discussion, proceeds from the pervertedness of things and disappears when (the controversialists) attain to quiet of mind and self-control ; and after that the controversy is brought to a close. O foremost of men, Tattwas are

counted as cause and effect according to the object of the speakers as one merge into the other.

All other minor Tattwas or principles are seen entering into one, and all Tattwas exist more or less either in the principle of cause or that of effect. Thus according to the order of cause and effect and to what those enumerating the number of Tattwas have to say, there is a variance in the number of the Tattwas, for every one has arguments of his own. (4—10).

A person, enshrouded with endless ignorance, cannot himself acquire the knowledge of self *Atman*. So another person conversant with the knowledge of Tattwas (first principle) shall have to be the former's preceptor. In this there is no difference between the Lord and Purusha. The imaginary difference between them has no meaning. Knowledge is the inherent quality of Prakriti. The reconciliation of qualities is Prakriti. The qualities of goodness, darkness and ignorance, which are the causes of creation, preservation and destruction, belong to Prakriti and not to *Atman*.

In this world, the quality of godness is designated as knowledge, that of darkness or energy as action, and that of dullness, ignorance. The agitation of the *Gunas* (qualities) is *Kala* (time) and subtle principle of *Mahat* or greatness is *Swabhava*. Purusha, Prakriti, the principle of *Mahat*, *Ahankara* (egoism), *Akasha* (ether), air, effulgence, water, and earth,—these nine Tattwas have been mentioned by me.

Ear, skin, eye, nose and tongue,—these are the organs of knowledge. Words, hand, organ of generation, organ of excretion and foot,—these are the organs of action. Mind rules over both these classes of organs. Sound, touch, taste, smell and colour belong to the objects of perception by the five organs of senses. Movement, speech, passing of excreta and skilfulness are the results of the organs of action. Existing in the beginning of the creation in the shape of cause and effect, Prakriti assumes various conditions through the qualities ; Purusha beholds them without being manifest. The first principles of cause, *Mahat* and

others, being agitated, obtain energy from the look of Purusha, and being united, create the egg under the protection of Prakriti. (11—18).

According to those who enumerate the Tattwas as seven, these are the five elements, creature and the great soul who is the support of all these. Body senses, and vital breaths originate from all these Tattwas.

According to those who enumerate them as six, these are the five elements and the sixth is the great Purusha. Being united with the five elements originating from His own self, He has created this Universe and entered therein.

According to those who enumerate them as four, effulgence, water, article of food and the soul are the Tattwas. The others originating therefrom are included under these four.

Under the enumeration of seventeen, they are the five elements, the five *Tanmatras*, the five senses, the mind and the soul. In the calculation of sixteen, the soul is called the mind. In the enumeration of thirteen, they are the five elements, the five senses, the mind and the two souls viz. the individual and the universal. In the enumeration of eleven, they are the five elements, the five senses and the soul. In the calculation of nine, they are the eight Prakritis and the Purusha. Thus, various enumerations have been made of the Tattwas by the Rishis. All of them are supported by reasons—no word of the learned is inauspicious.

The auspicious Uddhava said :—O Krishna, if Prakriti and Purusha are different by nature, then why one can not be realised without an understanding of the other. O thou the omniscient, O thou having lotus-eyes, it behoves thee to cut asunder with sound arguments this great doubt which exists in my mind. The knowledge of creatures regarding Tattwas, proceeds from thee and bewilderments of this knowledge also comes from thy energy. Thou dost know the course of thy own *Maya*, and none else. (19—28).

The auspicious Lord said :—O foremost of men, Prakriti and Purusha are different. This creation, which

is the outcome of the agitation of qualities is subject to changes. O my child, my *Maya*, identical with qualities, creates various notions of difference. Although subject to changes, the creation is three-fold, viz. Spiritual, Material and Supernatural. The physical eye existing in the body is the Spiritual form ; the forms observable in the *Bhutas* are the material forms, and the sun which is the upholder of the senses of vision is the Supernatural form. The soul, which is the prime cause of the three aspects and is therefore different from all these, is manifest and brings into view the Universe. In this way the skin is connected with touch and air, ear with sound and quarters tongue with juice and Varuna, nose with smell and Aswinikumars, the *chitta* with that which can be thought of and Vasudeva, and the mind with what can be meditated upon and the Mantra. The Ahankara that originates from the principle of Mahat which has Prakriti as its root, is the source of three-fold transformations, viz. *Vaikarika*, those begotten by ignorance and those connected with the senses. These three are the cause of the infatuating illusion. The discussion based upon the notions, it *exists or exists not*, is also owing to ignorance of the self. This contradiction in terms although useless shall never disappear from those men whose minds are diverted from me, who am their course. (29—34).

The auspicious Uddhava said :—O Lord, do thou tell me of the various forms, which persons, having their minds withdrawn from thee, assume or renounce, by their own actions. Those who are not self-controlled, can hardly realise them. Certainly the learned men are rare in this world ; for all are possessed by illusion.

The auspicious Lord said :—The minds of men, filled with the desire for action, and accompanied by five senses, wander from one region to another and thence to another ; the soul follows them. Meditating upon subjects seen or as laid down in the Vedas, the mind subject to action, appears in the shape of the subjects of contemplation and is then dissolved ; and then recollection of the objects is destroyed. Being immersed in worldly objects for some reason, the mind does not think of the previous body, and this excessive forgetfulness is the death of creatures.

O generous one, that a person considers this body as his own is the cause of birth, for it is either like a dream or a mental desire. He does not remember that the dream and the mental desire are prestine ; rather in the present state he sees the soul as just born. These three (spiritual, etc.) by the creation of the mind exist in the soul as unreal. Soul is the root of all diversities, external and internal. By the influence of time, the course of which is not seen, the creatures are all being born and destroyed daily ; on account of its subtlety it is not seen. The various states of the creatures have been ascertained like those of flames, streams and fruits of the trees. (36—44).

As the flickerings of the flames are in the same lamp ; and flow of the stream is in the water ; so the foolish people uselessly say and ascertain of me, that is the same person. By the seed of his own action, a person is neither born nor dead. It is through misgivings that he is born or dead, as fire when united with a piece of wood. Entry in the womb, development in the womb, birth, infancy, boyhood, youth, middle age, decrepitude, and death, these are the nine stages of the body.

From natural lack of discriminatory knowledge a creature assumes one of these states of the body full of mental desires. Some body by happy accident is freed from them. By observing the death of the parental body and the birth of the issue, the birth and death of one self can be conceived by a man. But the soul, the observer of bodies, which have a beginning and an end is free from these two characteristics. As from an observation of the seed and the rotten state of a tree, one perceives its origin and destruction, so the viewer of the body is different from it. Not judging accurately that the soul is different from the body, an ignorant man, being possessed by egoism, attains to worldliness. (45—51).

One wanders in the species of the Rishis and celestials by the actions begotten by the principle of goodness ; those wandering in the species of Asuras and men are begotten by that of darkness ; and in the species of elements, wander beasts and birds, being generated by that

of ignorance. As a man, seeing the singers and dancers, imitates them, so an indifferent creature seeing the merits of intellect imitates them. When the water is agitated, all the trees on the banks seem to be shaking : when the eye rolls, the earth appears to be rolling ; so, O Dasharha, just as the objects of enjoyment of those men whose minds are stricken with desire and those of dream are unreal, so are the birth and death of the soul.

The person thinking of worldly objects, even if they have no existence, does not cease from worldliness like unto the acquirement of wealth in a dream. O Uddhava, therefore do not enjoy the worldly objects through mistaken senses ; the misconceived notion of difference originates from the ignorance of self. Even if scolded by the impious, insulted, envied, driven, kept in chains, deprived from wealth, covered with spitting by the ignorant people, despoiled by urine and thus persecuted in diverse other ways, one wishing his well-being should be full of reverence for the Lord and should extricate the soul with soul.

The auspicious Uddhava said :—O foremost of those proficient in oration, it is very difficult to understand these thy instructions. Do thou so explain that I may understand them. O thou the soul of the Universe, save thy votaries seeking refuge under thy feet, the self-controlled sages, even the learned men and can with difficulty tolerate this insult of *Atman* offered by the impious. (52—61).

CHAPTER XXIII

THE MEANS OF CONQUERING THE MIND

The auspicious Sukadeva said :—That foremost of Dasharhas, whose heroism is worthy of hearing, having been thus accosted by Uddhava, the best of the votaries of the Lord Mukunda, appreciating the words of his refugees, said :—

“O disciple of Vrihaspati, such pious men as can pacify their mind agitated by the vile words of the wicked are not to be seen in this world. A man, having his vitals pierced by shafts, does not suffer so much as he does when his mind is cut to the very quick by the shaft-like harsh words

of the wicked. O Uddhava, I shall relate unto thee a story that is current about this ; listen with proper attention. Being scolded by the wicked and remembering the hostile results of his own actions with patience, one feels wounded as if by deeply piercing shafts. A certain *Bhikshuka* has related this holy account.

"In the days of yore a certain rich Brahman used to live in the country of Avanti. He was the foremost of misers, and had amassed a huge fortune by trade. He was lustful, highly avaricious and of a wrathful nature. He was not wont to receive his kinsmen and guests even with words. Even his soul in that house where religious acts were not performed was not even worshipped with proper objects in time. His sons and friends were always inimical towards that vile and wicked man. His wife, daughters and servants were always sorry, and never used to do him good. Even the deities pertaking of five sacrifices were angry with him, whose wealth was like that of a Yaksha, who was deprived of both the worlds and shorn of piety and worldly objects. Thus his entire fortune, acquired by great labour and toil, was all consumed for his being thrown off from the path of virtue in consequence of his not satisfying the duties to kinsmen and dependants.

"O Uddhava, his kinsmen took a portion of the wealth of the friend of Brahma, the thieves another, men, king, destiny and time took away the rest. His wealth being thus destroyed, he, disregarded by his own men and shorn of piety and worldly objects, engaged in thoughts hard to be got rid of. Stricken with grief consequent upon the destruction of wealth, bewailing with a voice suppressed with sorrowful tears and thinking for a long time, he was assailed with great penitence." (1-13).

The miser Brahmana said :—"Alas ! uselessly did I assail my soul with penitence. My body has been neither a means to virtue nor to enjoyment. So long I have suffered so much for the sake of useless wealth. The riches of the miser lead to the repentence of the soul in this world and to the suffering of hell after death ; this seldom conduces to happiness. As white leprosy despoils the desired-for beauty, so avarice, even if it be measured, destroys the

fame of the illustrious and the accomplishment of the accomplished. In the acts of the acquirement of wealth, the multiplication of the acquired wealth, its keeping, spending, distribution and enjoyment, there are labour, fear, anxiety and mistake of mankind. Theft, envy, falsehood, dishonesty, desire, anger, pride, excessive attachment, distinction, enmity, distrust, vanity and disasters are considered as the sources of trouble to men.

"Therefore, a man wishing his own well-being, should renounce from distance wealth which is the source of trouble. For trifling wealth a man is separated from his brothers, wife, father, mother and friends and becomes even an enemy of a very dear one, at one with him. Being worked up and fired with anger for mere trifling wealth, they, casting off all on a sudden brotherly feelings and vaunting, soon leave and destroy each other. (14—21).

"Obtaining a human birth, desired for even by the celestials and further the eminence of a Brahmana, he who does not look to his own well-being by disregarding it, attains to a cursed course of life. Attaining to this region, the road to heaven and liberation, what mortal shall be attached to wealth, the abode of troubles ? And having wealth, he who does not portion out its proper shares to the deities, Rishis, Pitrис, elements, kinsmen, friends, and to his own self, and resorts to the conduct of a Yaksha, is doomed to hell.

"Riches, age and strength, by which the intelligent attain to liberation have been exhausted in my case for nothing. Knowing this why does a man repeatedly suffer by attempting to acquire riches ? Forsooth, he is greatly possessed by some illusive energy ? What has a person, about to be devoured by death, to do with riches, the givers of riches, the objects of desire, those who give them, and the actions which produce birth ? Perhaps the Divine Hari identical with all deities, has been propitiated with me, for he has placed me in this condition and has given me repentance, the bark of the soul. In the remaining portion of my life, I shall meditate on the soul, and being assiduously engaged in the performance of religious rites, I shall dry up this

boby if it exists. May the deities, the lords of the three worlds favour me. Though old I can attain *Siddhis* in a short time. For king Khattanga attained to the region of Brahma within a moment." (22—30).

Thereupon the auspicious Lord said :—Having thus resolved in his mind, that foremost of the twice-born ones of the country named Avanti, snapping the fetters of the heart became a self-controlled mendicant ascetic and controlling his soul, senses and vital breaths, travelled over this world. Being disassociated, he entered into cities and villages for alms. And beholding that aged mendicant, O gentle one, the wicked people used to assail him with various insulting words. Some used to snatch away his three-headed bamboo staff, some used to take away his *Kamandalu* and eating vessel, some his seat and the garland of beads, and some his wretched bed and rags ; and then showing them and returning them to him, they again used to take them away from the ascetic. Some used to take away by force his food acquired by begging, while he ate it on the banks of the river. Some used to pass urine on his body, and the others used to spit on his head. They tried to make him speak, while he observed the vow of silence, and if he did not speak they used to strike him. Some calling him a thief used to bind him with a rope, exclaiming "Kill him, Kill him !" Some wicked people used to vilify him saying, "This wicked man has assumed the marks of a religious man, being deprived of his wealth and kinsmen, and has taken to this mode of life." (31—37).

Some used to ridicule him saying, "O ! he is very strong and patient like the mountain chief ; and being firm and observing the vow of silence, he is accomplishing his object like a crane." Some passed wind at him and some bound and confined him like a toy-bird. The more he suffered such ill-treatments, spiritual, super-human and super-natural, brought in by destiny and worthy of being borne by him, the greater his knowledge became. (38 - 41).

Thus disregarded by vile men, the destroyers of their own religion, resorting to patience, the outcome of the quality of goodness, he kept to his own religion.

The miser Brahmana said :—Man, the celestial, soul, planet, action or time,—none of these is the instrument of my misery. Mind alone is the root of misery. The mind turns the wheel of the world. The powerful mind creates the three-fold qualities, which again prompt actions of the nature of goodness, darkness, and ignorance ; and from these proceed the becoming courses of the individuals in future births. The Atman of itself is quiet and indifferent and is the friend of living beings like myself. This effulgent *Parameswara* looks favourably upon the *jivas*. It is predominated by the energy of Vidya and is the guide of creatures like myself and puts forth higher energies. Admitting the mind which is the cause of this worldly phenomenon as its own soul and enjoying the objects in consequence of its being united with qualities, it becomes fettered.

The control of the mind is the ultimate object of charity, observance of one's duty, regulation, quiet of mind, the study of the Vedas, the actions and the religious rites ; and subjection of the mind is the greatest *Yoga*. Tell me, what has he to do with charities whose mind has been controlled and has become quiet ; and what has he, whose mind is not controlled but is being consumed by idleness etc. to do with them ? The other deities are subject to mind. Wind does not admit of subjection to any one. The presiding deity of the mind is stronger than the strong and is dreadful to *yogins*. He is the God of gods who can subdue it. Being unable to control it, an enemy of unbearable prowess that gives pain to the mind, some ignorant people engage in useless quarrels with the mortals and make some of them his friends, some disinterested and some enemies. (42—48).

Taking this body which is the imagination of the mind and having his understanding blinded by the notions, “I and mine,” some persons under the misconception “this is I and this is another” wander in dreadful and endless darkness. Even if a man is the root of happiness and misery, the soul is neither the doer nor the action, the physical body is the agent thereof, for with whom can a man be angry, if he suffers pain by biting his tongue with his teeth ?

If the deities presiding over the senses are the cause of misery, then what has the soul to do with these ? The deities who preside over the body and the mind are the possible agents. If one limb is injured by another, with whom in the body a man is offended ? Only soul is the agent of happiness and misery. There is nothing else, but the soul. If it exists, it is unreal. Why should you then be angry with anything else ? Why not then be angry with happiness and misery ? If the stars are the agents of happiness and misery, of the soul which is not born, they belong to the body which is born. The astrologer speaks of afflictions as due to the planets of astral evils. So, with whom should a person be angry ? (49—53).

If the actions are the instruments of happiness and misery, then even what is that to the soul. The body is corporeal, and the *Purusha* is pure intelligence. So there is not action in *atma*, which is the root of all happiness and misery. With whom should you then be offended ?

The fear that one feels from *Ahankara* which brings into light the world does not exist after one acquires knowledge of *tattwa*; so it is not possible that the soul will enjoy happiness or misery from anywhere or in any place and in any way and from any body outside thee. Therefore resorting to the path of faith to the Great Soul as followed by the old Rishis, I shall get over the uncrossable ocean of the world, by serving the feet of Lord Mukunda."

The auspicious Lord said :—Although scolded by the impious, that ascetic, who had lost his wealth, being freed from pain and disassociated from the world, did not waver from his own principle ; and while roaming over the world, he chanted this theme.

There is no other person who confers happiness or misery on a man ; a friend, an indifferent man, an enemy, even all this world are but the imaginary and misconceived notions of the mind in ignorance.

Therefore, O my child, having thy understanding solely devoted to me and controlling thy mind by all means, do thou practise Yoga. He who shall attentively conceive this theme of devotion to Brahman, sung by the mendicant, or shall listen to or make others hear of it, shall not be assailed either by happiness and misery and any other pain. (54—59).

CHAPTER XXIV

SANKHYA YOGA

The auspicious Lord said :—O Uddhava, I shall now describe unto thee, the Sankhya Yoga, particularly that explained by the Rishis of old. Knowing this Yoga, a man becomes freed from happiness and misery consequent upon the notion of diversity. At the time of the dissolution all this existed as one (Brahman) without any differentiation. Even at the beginning of the Yuga when people obtained knowledge in making distinction between self and non-self it was the same. That one, indivisible, eternal Brahman, in a way non-cognisable by the mind or words divided itself into two viz. Maya and manifestation. Of them, one is Prakriti which is identical with both cause and effect, the other is Purusha or the knowledge of objects. When I began to agitate Prakriti, on account of the destiny of the *Jivas*, *Sattwa* (goodness), *Rajas* (darkness) and *Tamas* (ignorance) became manifest out of Prakriti. From them originated the subtle *Mahat-tattva* or great energy ; when they were set to action, sprang therefrom *Ahankara* (consciousness of ego) which gave birth to misconceived notions. (1—7).

Ahankara is three-fold, namely, *Vaikarika*, *Taijasha* and *Tamasha*. *Ahankara* is the cause of *Tanmatra*, senses and mind, both intellectual and otherwise. Objects came into being from *Tamasha*, the root of *Tanmatras*, from *Taijasha* the organs, and from *Vaikarika* the quarters, air, the sun, Prachetas, Aswins, Fire, Indra, Upendra, Mitra and the moon. These are the eleven deities.

Being commanded by me and being united the objects when set to action, created the egg, which is the best resting place for me. I sprang into being in that egg lying in waters. The lotus of the world originated from my navel and from that lotus the self-create Brahmana came into existence.

By dint of hard austerities and through my favour that soul of the Universe (Brahma) created, by the quality of darkness or energy, the *Lokas* along with *Lokapalas*, and three regions namely, *Bhu*, *Bhupa* and *Swas*. The heaven

became the abode of the Devas and the *Bhubaloka* that of the Beings and *Bhu* that of the mortals. The *Moharloka* and others became the abode of the *Siddhas*. The Lord created the abode of the Nagas and Asuras below the region of the earth.

All the actions identical with three-fold qualities have their course in the three worlds. Yoga, asceticism and withdrawal from the world have for their pure destination the Lokas of *Maha*, *Jana*, *Tapas* and *Satya*. Bhakti-yoga leads one to me or Baikuntha. By me, who am the Ordainer of all and identical with Time, this Universe along with actions is once being raised up and again drowned in the stream of qualities. The small, great, subtle and gross, all the objects that exist are permeated both by Prakriti and Purusha.

That which is the source or end of a thing is also its middle and so that is *Sat*. The changes are for mere use as metallic articles earthen and things. If there is any material cause of an object, the first cause is the real one. That which exists in the beginning or end of an object is designated as eternal. (8—18).

Prakriti is the material of the universe which is evolved as effects. Purusha is the container. Kala (time) is the display. I am identical with Brahman and am the three (the cause, the container and the display). As long as the will of the creator exists, so long is the preservation ; and till its end, the work of creation is carried on from one generation to another for the enjoyment of the creatures.

This Universe, permeated by me, although the field of creation and destruction of the creatures, is worthy of being dissolved into five elements when I intend to withdraw the worlds into me. The body is resolvable to food, the food to seed, the seed to ground, the ground to smell, the smell to water, the water to juice, its own attribute, juice into effulgence, the effulgence into form, the form into air, the air into touch, the touch into ether, the ether into *tanmatra* of the sound, the sound into senses and the senses to their various presiding deities.

O gentle one, the deities resolve themselves into mind

and the mind terminates in *Baikarik Ahankara*. The sound is merged into *Tamasa Ahankara* and that to *Mahat*. The principle of *Mahat* surcharged with qualities, terminates in its own qualities and they again in the *Prakriti* and this in undecaying time. The Time ends in the great *Purusha* of pure consciousness. The *Purusha* ends in me who am *Atman* and unborn. The soul is seen as the region of rigidity and of limited magnitude on account of the creation and destruction of the universe.

As the rising of the sun removes darkness from the sky, so the misconceived notion of difference disappears from his mind, when one views things in this light. This philosophy of Sankhya, which cuts the knots of doubt has been described by me who am at most the most eminent one and the inferior too in order of its evolution and involution. (19—29).

CHAPTER XXV

THE ACTIONS OF VARIOUS QUALITIES DETERMINED

The almighty Lord said :—O Uddhava, O thou the foremost of all male beings, do thou listen to me most attentively. For I shall now deal with the quality of goodness, energy and darkness separately ; and I will explain unto thee how the characteristics of persons are formed by the greater or lesser amount of those qualities in themselves. Patience and endurance, self-control, resignation, want of attachment to the worldly objects ; pursuing the path of virtue, truthfulness, kindness, memory of the past events and the foresight of the future, contentment derived from the possession of objects easily acquired, charity, self-denial, belief in the existence of God, bashfulness in improper acts, liberality of heart, complacence, and self-satisfaction are the principal professions, followed by men with the predominancy of the quality of goodness in them. Desires, endeavours and pride, the increasing hopes of gain, haughtiness, prayers unto the gods for the attainment of riches and others, the idea of difference between objects, enjoyment of worldly things, entering

into furious wars, sensitiveness to flattery, mocking at things, showing power and muscular strength are the chief properties principally found by those persons who have the extraordinary amount of the second principle of creation, viz., energy in them.

Again, impatience or restlessness, absence of charity, talk on irreligious subjects, malice, the act of begging, vaunting, useless labour, quarrel, repentence, committing errors, distresses and miseries, slumber, unlawful aspirations, fearfulness and loss of energy,—these are described to be the chief properties of men, in whom the dullness is marked in its highest degree.

Thus I have related unto thee all about the three different properties of creation, which are noticed in persons in their varying proportions. These I ask thee to listen to with thy utmost attention and care.

O Uddhava, the idea of self or of that which is possessed by the *self* is the effect of the combined action of the three principles of creative properties. Then again, all others founded upon the idea of self and selfishness, which are created either by the mind, or the vital functions, or the different sensibilities, also result from the united effort of those three principles of creation. Man's readiness in the performance of virtuous deeds, and his constant endeavours for making gain, and the satisfaction of all his desires are the effects of the harmonious combination of the quality of goodness. His attachment to the worldly objects and the accumulation of riches and endeavours for the attainment of desired-for articles follow from that harmonious connection. (1-6).

Several other things result from the combined action of the three properties of creation. When a man acquires aptitude for religious performance with the fixed ends, or when his love for living as a householder awakens and also that for observing occasional rites, such as *Sradh* and others—all these are due to the action of the properties in combination.

Predominancy of the quality of goodness in a person is recognised by his strong desire for quietude. But the

presence of extreme darkness in an individual is clearly ascertained by the passions of anger and others guiding him throughout. But while a man or woman worships me with reverence by resigning all his or her actions unto myself without seeking for any sort of rewards, it is then that he or she is said to bear a good moral character, with the predominancy of the quality of goodness in him or her.

Again, persons worshipping me with all their hearts and actions with the motive for their own prosperity and happiness, are said to bear the predominancy of *Rajas* (energy) vividly marked in them. But whilst they worship me by resigning everything unto myself with malicious intentions, it is then that they are said to be dull and filled with delusions. The creatures are subject to these properties, viz. the quality of goodness, energy and darkness only. But I am above them, for the reason that these ideas are merely the impressions of the mind. Bound by these, all the created beings are shackled with this world. But when the blazing, transparent and peace-giving quality of goodness subdues the other properties, viz. energy and darkness, it is then that man becomes intimately associated with all sorts of higher pleasures, virtues, and spiritual knowledge. (7-12).

But when the second property of creation, viz. energy, which naturally produces desires in persons either by association or marking out difference, subdues both the quality of goodness and darkness, it is then that man is subject to miseries. Also he has to perform actions in order to gain fame and women.

Again, when darkness, which finds faults with abstract meditations, and which scatters delusion over all, and which also constitutes laziness, subdues the quality of goodness and energy, it is then that a man is closely connected with distress, illusion, slumber, malice and hopes. But when the mind becomes pacified, and the passions are entirely spent, and fearfulness forsakes the body, and the heart is freed from all associations, it is then that the quality of goodness suddenly appears, which, do thou know for certain, forms the highest status to understand myself.

Having been distracted by various actions when the mind is scattered on all directions, and when both the intelligence and the senses find no satiety, and when again the gross senses, through whose agencies man works, are in their disordered condition, and when the mind also is ever erring, then it must be understood by these symptoms that the principle of energy predominates. But when the mind ceases to work out its proper ends, then it must be understood that it has become too weak to receive its extreme object, viz. the form of consciousness. It is then also that the mind loses all its creative faculties. What ensues at last therefrom are ignorance and sorrow. By these striking but gradually appearing features, the predominancy of darkness is to be recognised. (13—18).

O Uddhava ! when the quality of goodness prevails, it is then that the celestials become powerful. When energy increases, the Asuras become very strong. At last, with the increase of the portion of darkness, the Rakshasas or the Demons grow immensely in power. Do thou know that in respect to all creatures, the quality of goodness brings on wakefulness. The quality of energy brings on dreams. Similarly the quality of darkness diffuse sleep over all creatures.

But the fourth stage, namely, the condition of spiritual knowledge (Turiya) is superior to these three and covers them wholly. By means of the quality of goodness persons soar high up towards *Brahmaloka* and gradually arrives at the region of the Supreme Spirit. But men with the predominancy of darkness in themselves, have a downward course and descends even to the immobile existence,

Again through energy, men attain to the region of human habitation. Those persons who possess the highest amount of the quality of goodness at the time of their death are said to attain to heaven. But those persons who die at the time of the preponderance of energy in them go to the region of humanity. So the persons who die with darkness in them go to hell. Moreover, the persons who are above the three chief attributes of creation, surely obtain me. All actions that are performed with a view to

propitiating me, or simply done as if by my servants, are denominated as *sattwaic* i.e., good and virtuous.

Again actions performed with the object of gaining rewards, are wholly founded upon the principle of energy. But all acts, done with malicious and evil intentions, are *tamasic*. They are all performed according to the dictates of deluded or dull spirit. Pure self-existence in which all senses of physical existence is *sattwaic*. But that referring to the body is *rajasic* and that which relates to eating and enjoying is called secular, or Prakritic. Knowledge about myself is divine, and is beyond all attributes.

Then again, to live in the forest is of *sattwaic* type. To live in the village is *rajasic* affair while to live with the gamblers belong to *tamasic* origin. But to live in my temple is superior to all, and above all qualities. One who moves unassociated is virtuous. One who is effected by passions is possessed by the principle of energy. One who hovers in darkness is surely vicious. But he who takes shelter under me, is far superior to all the chief properties stated before. It is spiritual to have faith in self-knowledge. Tendency to work is the effect of the predominancy of energy. Aptitude for vicious acts follows from extreme dullness. But regard for me, and constant services unto myself are both pure and beneficial. In fact they are said to be the highest and the superior to all.

All sorts of eatables that are available easily, pure and wholesome are said to be holy. And foods that are only dearest to the senses are loved by one, in whom energy predominates. Again, foods that are impure and unhealthy, are loved by persons, in whom the third attribute, viz. darkness predominates. All pleasing sensations that spring from the soul are high, and are also called spiritual. But persons subdued by energy, find pleasure in wealth and properties. And pleasures that are derived from delusion and distress, are said to be lower. They are all associated with those persons who are really subject to darkness. But pleasures found in me are spiritual, and are above those cited hereinabove.

The thing, the country, knowledge, action, result and

the actor, reverence, circumstances, forms and observances,—all are created out of the three principal properties, viz. the quality of goodness, energy and darkness.

Then again, O foremost of male beings, all things of the universe, that is those that are either seen or heard, or felt by the mind wholly rest upon the two chief principles, namely, *Purusha* and *Prakriti*. They are all formed from those three attributes of creation. (19—30).

O most enlightened one ! Man's existence in this world, and the actions that he performs therein, all flow from his being subject to those three attributes, and their combined working. But the person, who has subdued those attributes, which rise in his mind, and also who has devoted himself unto me through mere reverence, is only fit for obtaining salvation.

Hence having forsaken all associations with the attributes of goodness, energy and darkness, and also having assumed the material bodies, wherfrom both spiritual and temporal knowledge originate, let the learned men worship me.

Again, having abandoned all associations and errors and having restrained all his senses and also having subdued the two lower attributes, namely, those of the energy and darkness with the assistance of the quality of goodness predominant in himself, let the intelligent sage serve me. Let the learned man of cool temperament subdue the quality of goodness by goodness itself.

Thus all the created beings, having been released from the several attributes, forsake the material body and obtain me at the end. In this way having been freed from all these attributes that spring in their minds, and also having done away with their material existences, they will no longer have to meditate upon wealth and prosperity or to enjoy them. I am the Supreme Spirit. By myself they are all made perfect and full. (31—36).

CHAPTER XXVI

THE SONGS OF AILA

The auspicious God said :—Having obtained this human existence, helpful towards knowing my *swarup* and also having adopted the path of devotion as explained by me, the beings attain in the end that Supreme Soul identical with *Anandam* that rests in Soul remaining within. When man by means of his spiritual knowledge, releases himself from all forms of material existence, which consist of the three chief attributes of creation ; and when, again, as something unsubstantial, moves within the sphere of delusion, it is then that he never associates with the things that naturally result from the attributes.

Under this circumstance, let no one associate with what is dishonest and vicious in order to satisfy his sexual appetite, or to satisfy his hunger. Any one adopting such an evil path is just like a blind person ; and himself, following another blind man, surely falls in horrible darkness. Here, there is an example of this. The Lord paramount and the world-famous king Aila, who was charmed with the beauty of Urvashi, became highly afflicted at separation from her. But when his passion for her was wholly subdued, he sang the verse, that has been described in this chapter.

When one day Urvashi was departing from the king with a view to forsake him altogether, that king Aila followed her with great earnestness about her and in a naked body, as if he was a mad person. Whilst thus following her, the king lamented for her saying, “O wife ! O extraordinary one ! do thou remain here with me.”

Having been greatly disappointed in his love, that monarch passed several years thereafter with all his desires unsatisfied. Hence, during those years he could not say when the nights set in or ended ; this was so, because Urvashi had wholly deprived him of his consciousness.

The auspicious king Aila said :—Oh most miserable ! Delusion has entirely covered me over ! My mind has also been stupefied ! I hardly remember that part of my life, which I passed simply in the enjoyment of the embrace

granted unto me by that lady ! O, it is highly lamentable that being charmed and at last being disappointed by her, I was quite unconscious of the rising or setting of the sun ! Moreover, I never felt how the days had passed away during those years ! Oh what a self-forgetfulness ! Taking advantage of this, the ladies made me their play-deer, though I am the lord paramount of all kings, and the gem of their crests. I have renounced my superior lordship, my kingdom, and royal garments, even like the dross ; and turned myself to a naked mendicant. Also I followed and lamented for her like an insane person whilst she was going away from me. Are there splendour, energy and magnanimity in a person, who like an ass driven by the feet of the she-asses follows the woman, whilst she is fleeing away ? (1—11).

Wisdom, devotion, renunciation, spiritual knowledge, abstract meditation, and control upon the speech are ineffectual in respect of a person, whose mind has been attracted by women. Shame to me, that I having lordship over all, have been fascinated by the vanity of women, like the bulls and asses.

Again, it is a shame to me that I do not understand my own interest ; and that I am ignorant but make a parade of my learning ! Although I have drunk the nectar out of the lips of Urvashi for several years, yet I am not satisfied ; or rather the desires are repeatedly springing up in the mind, and growing more and more powerful, even as the fire grows more and more furious, if fuels are constantly added to it.

I, therefore, see that none but God who is content in his self and possessed of superhuman power, and who again gives ample gratification unto the soul, is able to deliver me from the grasp of the woman who has stealthily taken away my mind. Indeed I am low-minded and the mind has not been under my control. (12—17).

Although Urvashi explained all about myself by citing the truthful and grave saying, yet delusion has not disappeared from my mind. As a matter of fact, Urvashi committed no offence to me. To tell the truth, it is I who

have mistakenly considered a serpent to be a rope. Being of unrestrained soul, I could hardly recognise the reality of what I saw. Where is this impure and unholy body that is constituted of all ill-smelling substances and where are the blossom-like and sweet-scented attributes ? In truth, there is a great gulf between the two. But so misleading is delusion that it has ascribed the several superior attributes unto the material body itself. Does the body belong to the parents ? Or does it belong to the wife ? Or to the master ? Or to the fire ? Or to the dogs and vultures ? Or to one's self ? or to the friends ? Only that person who admits the above, attaches highest importance to such as these, viz. "Oh, how beautiful is the face of this woman ! How fine is her nose ! How fascinating are her smiles !"

Such a kind of person finds greatest gratification in the destructible, worthless and unholy thing, namely, the body. What difference is there between this sort of men, who move within the sphere of material body, that is but constituted of the skin, the flesh, the blood, the veins, the fat, the marrow and the bones ; and the worms, that move within the faeces, the urine and the pus ? Having been conscious of this difference, the person with perfect spiritual knowledge is never moved either by the females or what is feminine. The mind becomes agitated only when the different senses come in contact with their objects. On other occasions it remains peaceful. The agitation of the mind hardly takes place, unless something be seen or heard. Hence those persons who properly restrain their passions, possesses an unagitated and peaceful mind. For the reason as stated above, no body should connect his senses with the females or with what is feminine. They are never relied upon by the learned men who are conversant with the six principal objects and duties. Then what to say of one like myself, who am ever subject to delusion ? (18—24).

The auspicious Lord said :—Having delivered the above speech, king Aila, the lord paramount of all kings, forsook the region of Urvashi. He then became conscious of *My* personality, and identified it with his own spirit. Thereupon he washed off all delusions, that had wholly engrossed his

mind, by means of his spiritual culture, and at last attained final liberation. For this reason, every intelligent person should always shun bad company, and should associate with the honest and the virtuous. It has been seen that only the virtuous can sever all attachments of the mind by the sword of their moral teachings. Those persons are considered to be honest and virtuous, who always reflect upon me without any hope of rewards, and who are peaceful, and who observe equality, and who have no passion for any object, and who show no pride, and who never entertain any idea of contradiction or engage in quarrels, and who never maintain a family.

O magnanimous One ! these men alone always reflect upon the most beneficial subjects referring to myself, which remove all sins of the persons listening to them. The men who, with attachment to myself hear these agreeable speeches and chant hymns on me and approve them, are said to really worship, and devoutly meditate upon me. In the long run, these persons secure my favours. In fact, the honest and virtuous person who has already attained my favours, has nothing more to crave for, because he has wholly won me, who am possessed of innumerable attributes and who am the Supreme Spirit, and who am also identical with all pleasurable sensations. One taking shelter under, or serving, the honest and virtuous is at once liberated from all his sins—even as a person keeping by the fire, is instantly delivered from all fears, either of cold or darkness. The honest and virtuous person, conversant with the spiritual knowledge is indeed the saviour of all creatures who sometimes sink in and sometimes float on the most horrible ocean of the present existence, just as the boat is the best protector of a person, who is about to be drowned in the waters.

Again, the virtuous person is the supporting agent of men who are afraid of degradation in the present existence, even as cooked rice is the only expedient of maintaining the life ; or as I am the refuge of men, who are highly disturbed and restless ; or as virtue constitutes the wealth, which men enjoy in the next world. The virtuous grant eternal vision ; but the sun rising gives unto men the exter-

nal eyes. The persons that are honest and virtuous, are equal to the celestials and the friends. They are also identical with myself—the Supreme Spirit. After a period, Vaithusena (one whose shoulders were like those of the females, i. e. Pururava by name) became unattached towards all his enjoyments in the region of Urvashi ; and he, therefore, left it. Thenceforward he wandered about in this world with his soul perfectly pacified. (25—35).

CHAPTER XXVII

THE YOGA OF ACTIONS

The auspicious Uddhava said :—O Lord, O foremost of the Satwatas, do thou explain unto us the Yoga of action identical with thy worship by which thy votaries adore thee. The ascetics, Narada, the worshipful Vyasa and Angirasa's son Vrihasapati, have repeatedly spoken of it as leading to the liberation of mankind. This word, issuing from thy lotus mouth, the Divine Unborn (Brahma) communicated unto his sons headed by Bhrigu, and the Divine Bhava unto the goddess.

O conferor of honours, this has been ascertained as being greatly auspicious unto all orders and conditions, unto even the Sudras and the women. O thou having eyes like lotus petals, O lord of the lords of the universe, do thou communicate what leads to the liberation from the fetters of actions, unto me, who am thy devoted votary. (1—5).

The auspicious Lord said :—There is no end of the code of actions, O Uddhava, unlimited and endless as they are. I shall therefore describe it to you shortly from the beginning to end. My worship is three-fold, namely, Vedic, Tantric and mixed. By any one of these three modes which one likes one should worship me. Do thou hear from me reverentially of the mode in which man, obtaining the state of a twice-born one of the respective Vedic order according to his own rights, should respectfully worship me. A twice-born one, with a clean heart, should worship me with offerings of articles who am identical with one's own preceptor in his heart, an image, an altar made of sands, fire, the

sun and water. Cleansing his teeth one should, for purification, first bathe. According to both Tantric and Vedic rites a bath is performed by touching earth. One, who is firmly fixed upon the lord, should perform thy worship which purifies actions with evening prayer and other rites sanctioned by the Vedas. (6—11).

There are eight kinds of images of mine. They are, those made of stone, wood, metals, earth, sands, and jewels ; and those painted and conceived in the mind. These images of God are mainly two-fold, viz., movable and immovable and these are temple of God. While adoring the immovable image there is neither *Avahana* (invocation) nor *Visarjana* (the act of throwing off the idol). In the case of movable images these may be observed or not ; in an image of sand both should be observed. Excepting the earthen images and also those painted, the others should be bathed ; in other cases merely cleansing will do. One should offer excellent articles unto the images, but the devotees who have no desire, should worship me with whatever articles they secure by merely meditating upon me in their minds. The bathing and decoration of the image is most liked by me, O Uddhava.

The establishment of principal and minor deities with Mantras on altars made of sand, the dedication of sacrificial articles with clarified butter to fire, salutation unto the sun and its adoration with *Arghya*, and the worship of water with water are also liked by me. Even water, given reverentially by a devotee, is liked by me, but profuse articles offered disrespectfully cannot encompass my pleasure, what to speak of perfume, incense, flowers, lamp and food ? Being purified and collecting at first all articles for the worship, the devotees should arrange his seat by spreading Kusa-grass ; and then being seated with his face directed either towards the east or towards the north, he should perform the adoration and in the case of an immovable image with his face towards it. (12—19).

Then practising *nyasa* in a proper order and purifying his own self, he should worship me in the image with *nyasa* with the *mula mantra* and purify the vessel containing water

duly. Then sprinkling that water upon the place of worship and upon all the articles of worship and his own body, he should arrange properly the articles of worship, viz. *padya*, *argha*, and *achamaniya* in the three vessels. The worshipper should then consecrate them with the heart, head, *Sikha* of the *Mantra* and *Gayatri*. Having purified his body by fire and air and purged out all bodily considerations he should then engage himself in the worship of my best and subtle form of *Narayana* stationed in the lotus heart of the body, which the *Siddhas* meditate upon after uttering Om.

Having one's body permeated by the form, meditated upon, as and being identical with that, one should worship duly with the articles mentally conceived and then being at one with it one should invoke and establish it in the idol, and worship me with *nyasa* of the limbs. Then conceiving my seat with Dharma and others with three *gunas*, and with nine energies one should concentrate his mind on the shining lotus with eight petals, pericarps and pollen, placed in it, and should, by both and Vedic and Tantric Mantras, dedicate unto me, for enjoyment and *Siddhi*, water to wash my feet and rinse my mouth, *Arghya* and other articles of worship. He should then worship *Sudarshana Chakra* (discus), *Panchajanya* (conch), mace, sword, arrow, bow, plough-share, *Mushala*, *Kaustava*, garland, and *Srivatsa*. Then duly sprinkling water, he should adore all my companions, viz. Sunanda, Nanda, Prachanda, Chanda, Mahavala, Vala, Kumuda, Kumudekshana, Garuda, Durga, Vinayak, Vyasa, Visvakseva, the preceptors and the deities. (20—27).

If it lies in his power, he should, by uttering Mantras, sprinkle them with water fragrant with the root of Ushira grass, Camphor, Kumkuma and Aguru. He should then adore me with mantra, beginning with '*swarna gharma*', the Maha-Purusha Vidya beginning with 'jiam te Pundarikakshya', Purusha Sukta commencing with "Sohasra Sirsha" Saman and other verses dedicated to Indra, etc. He should adorn the idol with cloth, sacrificial thread, celestial garlands, sandal and paste, and if he be my votary, he should duly do it with love. A worshipper should dedicate to me reverentially various articles, such as water to wash feet and mouth, sandal, flower, incense and lamp.

If it lies in his power he should offer molasses, *payasa* (rice cooked or boiled in milk), clarified butter, cake, barley, wine, Sanjava, (a preparation of fried wheat meal with milk and clarified butter), curd and curry. On the *Ekadashi* day (the eleventh day of the moon) he should shampoo the idol with perfumed oil, give a mirror, a tooth-pick, perform the ceremony of bathing with *panchamrita* (milk curd, clarified butter, honey, sugar) offer food and give a musical party. If it lies in his power, he should be doing these offerings and worshipping every day.

An altar being erected according to one's respective Vedic order and the sacrificial bowl, he should light out fires on all sides with his hands and then unite them. (28—36).

Then spreading *Kusa*-grass on all sides, he should duly perform the ceremony of *Anvadhana* in the shape of throwing away twigs with recitation of the *Byahriti* *mantra*. Then placing articles of *Homa* on the north of the fire and sprinkling water from the vessel, he should meditate thus upon my form in the fire :—"Of the hue of burning gold, with conch, mace, club and lotus in his four hands, grave in demeanour, clad in yellow raiment like the filaments of lotus, wearing a lustrous diadem, *Katisutra*, and an excellent Angada, having the mystic mark of Srivatsa on his breast, the shining Kaustava gem and a garland of wild flowers."

Thus meditating he should worship me ; and performing two sacrifices named *Aghara* by throwing dried twigs boiled in clarified butter and offering oblations consequent thereon, he should perform *Homa* with articles seasoned in clarified butter taking an oblation with every *Mantra* accompanied by other principal *Mantras* and *Purushasukta*. Performing properly the *Homa* ceremony with special *Mantras* in honour of *Dharma* and others, the worshipper should thereafter adore the Deity stationed in fire and then bowing unto Him offer food to His companions. Remembering Brahman, identical with Narayana, he should recite the *mula Mantra*. Then giving water to rinse mouth, he should offer the flowers of worship and the portion of the *naivedya* to Visvaksena, and then take it himself. Then

dedicating fragrant betel leaves; he should adore me singing my praises, dancing, representing my actions, listening to my own themes, and making others hear of them, he should wait quietly for some time.

Then hymning me with ancient and ordinary verses, great or small, he should bow down unto me, saying,—“O lord, mayst thou be propitiated with me.” Placing his head at my feet and touching them in order with his two hands, he should say :—“O lord, being afraid of death and the ocean of worldliness, I seek refuge with thee, do thou save me.” (37—46).

Then placing the flowers and other articles of worship reverentially on his head, he should, if the idol is to be thrown away, place the light that was given to the idol, in that of the lotus heart. Of all the idols, worship me in what you have reverence, who am the soul of all creatures and stationed in all.

Thus adoring me with Vedic and Tantric rites, a man obtains from me his wished-for object. Placing my image he should make a permanent temple. By giving away beautiful gardens filled with festivities, fields, shops, cities and villages for continued adoration either on *parva* days (days of Ceremony and Festivity) or daily, he will obtain property like unto that of myself. By making images, he will acquire the dignity of Lord Paramount ; by making temples he will attain to the three regions and by worship he will attain the region of Brahma and by these he will obtain equality with me. By devotion shorn of desire, one can acquire me and he who makes Puja in this way attain to devotion. He who pilfers the property of a deity or of a Brahmana, either given by himself or any body else, spends an Ajuta years in the condition of an insect, living upon excreta. He who helps the perpetrator of this impious deed or approves of his conduct, reaps the same fruit in the next world—for they are the sharers of this sinful action. The more a man does sinful actions, the more serious is the consequence thereof. (47—55).

CHAPTER XXVIII

TRUE ESSENCE OF THINGS

The auspicious God said :—Let no one either praise or blame the good or evil conduct and actions of other persons. For, it is the duty of the honest and wise to consider the Universe as being one with Prakriti and Purusha. But he who really praises or blames the conduct and actions of other people, surely devotes himself to no purpose ; and thus at length he falls short of his own duties. When the senses which are the outcome of the principle of energetic egoism of the individual is under the influence of dreamy illusion, he loses all consciousness, and attains to the stage of perfect delusion, that is like unto death itself ; even so the person admitting of the duality of principles, that is, the spirit and matter, obtains death or nothingness in the end. In fact, there is nothing like the theory of duality. For, all things, either good or evil, either uttered in speech or thought of in the mind, except soul, are in no way real. Although the shadow, the echo, and the error are not things real, and tend towards, conception of materials, in the same manner, all the objects of nature, such as the material body, etc. inspire fear in us till their destruction. The Lord, who is one with the soul, creates the Universe ; and Himself is created in the form of the Universe itself.

Again, He preserves the Universe ; and is preserved, as if He Himself is the Universe. Also, He destroys all ; and in the same way Himself is destroyed. Hence, nothing can be discerned to be different from the soul itself but what is created, or what is subject to creation and destruction. It is therefore, an ascertained mistake to say of the soul that it is spiritual, and physical and accidental.

If these three conditions are ever ascribed to the soul, then it must be understood that they are surely the effects of illusion itself. The person, who is thoroughly acquainted with the spiritual knowledge or knowledge acquirable only by abstract meditation and the study of the Vedas, neither praises nor finds fault with any one. Like the sun he ever moves over all places of the earth with equanimity. Do

thou, for this reason, fare in this world shunning company with those other than the soul itself, after thou hast ascertained them to be evil and to be possessed of both beginning and end, either by thy guessing faculties, or by the witness of thy own eyes, or by the specific principles of thy own. (1-9).

The auspicious Uddhava said :—O Lord ! This visible Universe does not belong to the omniscient soul, that is like unto consciousness itself ; nor does it belong to the visible and material bodies. Therefore, whose is this world ? The soul, on the one hand, is imperishable and pure. It is superior to all the attributes. It is like unto the effulgence. It is free from guise. It is like the fire. But on the other hand, the material body is inanimate and is like unto the piece of wood. Under this circumstance, do thou tell me definitely, whom does this world belong to ?

The auspicious Lord said :—O Uddhava ! so long as the material body, the senses, and the vitality keep together or are closely associated with the soul, till then the present existence seems to be the most substantial in the eyes of a person, who is closely attached to the world, even if it be but unsubstantiality of things. The soul that constantly reflects upon the objects of enjoyments, never becomes free from the bondage of present existence ; even as a person realises no ends during the hours of sleep and dreaming.

In fact, the dreams cannot possibly create senselessness in the individuals, whilst they are awake ; but they are capable of creating innumerable ideas, whilst they are awake. Sorrow, enjoyment, fear, wrath, covetousness, senselessness, desire, birth and death do not belong to the soul. They are all founded upon delusion. The *jiva* that has great affection for the material body, the senses, as well as the mental faculties is nothing but the inner soul itself. The former is, therefore, the product of attributes and actions. For reason as this, *Prakriti* and *Mahat* are said to be the different appellations of the soul itself, which having fallen into the state of present existence in course of time again obtains perfect liberation. After having cut off all connections with the mind, the speech, the life, the

body and the actions,—that though unsubstantial yet are variously manifest, by the sword of spiritual knowledge sharpened by the instructions of the preceptor, the sages rove all over the globe without being ever subject to desires and temptations. (10—17).

The cause of the most conspicuous object that existed at the beginning of the creation of the Universe, and will also last at the time of its destruction, also exists in the present. This power of discrimination of truth from untruth etc. can only be acquired by the study of the Vedas, by practising virtues peculiar to one's self, by discerning through the eyes, by instructions and also by discussion and leads to the acquisition of what is called the *true knowledge*.

I am the prime cause, out of which the creation of the entire Universe was effected ; and, therefore, I was present at its beginning, and will remain so at the dissolution of the Universe ; even as the gold, out of which ornaments of innumerable shapes are excellently prepared and used under various names, will remain imperishable and true to its nature, as it was before moulding it into the ornaments themselves.

Oh Uddhava, one who exists in the past, present and the future, is known as the Jivatma. The senses, body and *Ahamkara* that proceed from the three qualities constitute the causes themselves, the action and the actor. These three which have perfectly independent and separate existence from that of Brahman himself, who is above all attributes, denotes the Soul. The effect or rather the most conspicuous thing, which did not exist before, and which will not exist hereafter, does not last during the intermediate period. Nothing is left behind it but the name. The reason being this :

Whatever objects have sprung from causes, and are revealed by them, remain true to their original condition ; this is my opinion. Those objects, that are seen now, are simply the effects of delusion itself. They did not exist before. They are all created and revealed by Brahmana through his attribute of energy. Brahman is the axiomatic truth itself ; and is himself the revealing principle. Hence,

Brahman constitutes the senses and the objects, as well as the mind and the five chief elements ; and he is manifest in various forms and appearance.

Do thou, therefore, forsake all intimacy and selfish ideas as regards thy body by means of thy spiritual knowledge under the guidance of thy preceptor. Thus, do thou remove all scruples of thyself smoothly and clearly ; and do thou rest contented with the pleasure that accrue from thy own soul. Do thou also leave the company with those addicted to lower sort of pleasures. This material body is not the soul. So also the senses, the deities, the life, the vital breath, the water, the fire, the mind, the intelligence, the feeling and the dullness are not the same as the soul.

Again, the body that is maintained by food, the sky, the earth, the sound and the other objects enjoyed by the senses, and Prakriti are not what the soul is considered to be. For, they are all inanimate existences. What virtue is to be attached to that person, who has got his senses, that are one with the properties of creation themselves, all centred together, as also who has the reality of my own essence clearly in his view ?

Again, what fault is to be associated with him, whose senses are most restless and uncontrollable ; just as what happens in respect to the sun, when the clouds appear round it, or disappear from it ? As the sky always keeps above all, viz., the air, the fire, the water, the earth, or as it is never associated with the properties attached thereto, and with the seasons, that are constantly changeable ; so the soul, which is at no time intimately connected with the attribute of darkness, ever keeps superior to all sorts of changes and downfalls.

The soul is, as a matter of fact, the prime cause of the Universe, and is one with the quality of goodness itself. It never associates with the degrading principles of energy and dullness. One, therefore, should never connect himself with those that spring from delusion itself, so long as the mind is not released from its passions and filthy ideas through the help of firm reverence unto myself. As both the mind and actions, characterised by impurities, highly

oppress the foolish person, who is slavishly attached to all objects of the world ; so the diseases greatly annoy the patients by recurring frequently, if they are not properly treated medically.

Those unintelligent devotees,—who swerve from the path of virtue and from what is peculiar to themselves through such obstructions as wives, children, friends, etc—ever move back to their original state of devotion and devotional performances, to which they were accustomed during their previous existence. They therefore are hardly able to perform actions with a view to realising fruits thereof. The creatures, that are quite ignorant of true spiritual knowledge are degraded to the condition of repeated births and deaths ; and they, on that account, have to perform various actions till their end. But one, who is most intelligent and quite conversant with all spiritual culture, always enjoys the eternal and psychical pleasures, and becomes perfectly satiated with them, even if he is destined to assume the human body, to which he is never passionately attached. (18—30).

The person, whose intellect always rests with the soul, obtains no vision of the material body ; even if he resides within the body, or sits down, or goes hand in hand with it. He does not experience it even whilst lying, or voiding excrements, or eating, or performing any actions or satisfying natural appetites, such as seeing, touching, etc. Although the learned sage clearly understands the objects and actions of the senses looking outwards, yet he never tries to become conscious of the reality of things other than the soul itself, just as one when awake never realises the ideas that occur in the mind during the hours of sleep.

The spiritual knowledge removes every possibility of committing actions out of ignorance, which follow from the body and the different senses. These latter are sometimes taken to be one with the soul itself, which assumes various forms according as it is subject to several attributes and their effects, namely, the actions. But it is a broad fact, that the soul can neither be assumed, nor it can be forsaken. For the pure and discriminative knowledge of the soul

removes all dullness that eclipses man's intelligence, just as the sun-rise dispels the darkness that covers man's vision, but it never creates any external object. This soul is like unto the effulgence. It is unborn. It is immeasurable. It is identical with consciousness. Hence, it is unique. It is unparalleled. It is above all speech. For, being guided by the soul itself, both the life and the speech work out, their proper ends. To think of diversity in the undifferentiated soul must be an error and delusion of the mind. For the personality depends entirely upon the soul for its support. The principle of duality (*Dvaita-vad*), which is founded upon the five chief elements, is implied only by the name and the form. But it yields to nothing else. In respect to this grave subject, the wise men, who make parade of their learning, affirm that the duality (the principle of *Dvaita-vad*) is merely a name. The same thing is asserted in the Vedanta system of philosophy. But one class of philosophers, who are versed in the reality of things, do not admit of this, and they truly affirm that there exists nothing what may be called "*Essence.*" (31—37.)

The body of a devotee, who is not an adept in Yoga, becomes subject to innumerable disturbances and which ailments spring from within.

Now I will explain to you the remedies that are there in respect to them. Some of these should be destroyed by taking recourse to adequate concentration ; and some others of them by sitting in some peculiar postures ; and some others again, by pure asceticism and the rest by *mantras* and medicines.

Then again, some of those ill-meaning commotions should be slowly destroyed by the meditation of myself and recitations of my names ; and also some, by rendering valuable services unto the lords of the devotees.

Some of the learned sages make their bodies wholly freed from diseases and decay and always rest in unchanging youth through the help of several expedients ; and then they practise asceticism in order to gain final emancipation. But other learned and experienced sages do not attach any importance to this. For, they assert that the destruction

of the body is unavoidable like that of the fruits falling of forest trees. If it so happens that the body soars high above all diseases and decay during the course of practising asceticism, then it is sure that the most intelligent devotee, engrossed in the reflection upon myself, will place confidence upon his ascetic practices, and will never quit them. That devotee who takes shelter under me and practises severe austerities, is never oppressed with any sort of troubles and anxieties. He gradually becomes liberated from desires, and attains eternal pleasures. (31—44).

CHAPTER XXIX

UDDHAVA GOES TO THE HERMITAGE OF VADARIKA

The auspicious Uddhava said :—O eternal One ! I suppose that such an abstract meditation, as described above, is highly difficult for the person, whose mind has not been wholly restrained. Therefore, O Lord, do thou impart unto me such instructions, by following which men are able to obtain liberation.

O lotus-eyed One ! it is generally noticed that the greatest devotees, who are ever earnest about abstracting their minds from the world outside, ever fail to apply them upon the thing, which they reflect upon. They in the long run become highly perplexed, and thus suffer great miseries.

O lord of the Universe ! O thou who dost possess eyes like unto the red lotuses themselves ! Only for this reason that those ascetics who are very clever in judging things, both real and unreal, always worship thy lotus-like feet. By this, again, all their pleasures are gratified, and the object fulfilled. Moreover those persons have never to struggle against thy delusion : and they never boast of practising the *yoga*.

O thou everlasting One ! Thou who art for ever the friend of all ! is there any wonder that thy servants, who have no other person for their refuge than thyself, will ever prove obedient to thee ? Although the tops of the diadems, borne on the heads by all the celestials, Brahma and others, roll at thy feet, yet the monkeys had been made friends by thee.

O worshipful God, who dost impart intelligence unto all ! O thou who dost fulfill the desires of thy refugees ! O dearest One ! do thou tell me, can persons knowing of thy behaviours towards thy worshippers keep themselves aloof from thee ? Who will serve the other deities than thyself for the attainment of super-human power, as well as for obtaining such a state of the mind, in which they will ever be forgetful of all the worldly objects ? We are the worshippers of the dusts of thy feet. What want have we ? Thou dost reveal thyself unto all the corporeal beings in their inner soul as the presiding god of it, and outside as their preceptor ; and thus thou dost remove all their passions, with which they are greatly afflicted. Hence persons, who enjoy longevity like that of Brahma himself, and who also possess knowledge of the Supreme Spirit, cannot repay the debts they incur from thee. Remembering the benefits they derive from thee, they become highly gratified. (1—6).

The auspicious Sukadeva said :—Having been thus addressed by obedient Uddhava, the God of gods, that omnipotent Being, to whom this entire Universe is merely a thing of sport, that One who hast assumed the three embodied forms of the Trinity consisting of the qualities of goodness, energy and darkness, addressed him (Uddhava) with a loving and charming smile on his lips, saying :—

The auspicious God said :—I will relate unto thee the most pleasing virtues, by the exercise of which, with reverence, men are able to subdue Death. Indeed, Death can be conquered with the greatest difficulty. Both the soul and the mind secure love for my virtues by the resignation of the whole heart and intelligence unto myself. In similar way, by recollecting me, all the virtuous deeds should be performed without anxiety for myself. The following has been enjoined in this connection :—

One should inhabit the sacred countries, protected by the honest and virtuous persons, full of reverence for myself, and should follow such actions as are adopted by my worshippers amongst the celestials, demons and men.

Again, my worshippers should always be very earnest

about celebrating all sorts of sacred performances, such as dancing and music ; and also they will influence the monarchs to commemorate festivities, as well as to hold religious and musical gatherings in affectionate remembrance of myself.

Again, becoming free from all impurities, one should observe my personality, that is like unto the essence of the Supreme Spirit, that is like the open sky, to be present in all creatures, as well as in one's own self.

O the most enlightened one ! that man who, by the light of knowledge, beholds all creatures to be like unto my own personality, and serves them as such is a wise one. It is that man also, who makes no distinction between a regenerate person and a *chandala* (one belonging to the lowest sect of Hindus), between individuals giving wealth unto the Brahmana, or stealing away what is possessed by him, between the sun and a spark and between the deceitful and the honest. (7—14).

Understanding that I reside in all bodies, the person who always meditates upon me, is surely delivered from the evil habits of malice, haughtiness, entertaining disregard for others, and showing his own foolishness. He should shun friends, who laugh to no purpose. He should abandon such ideas, namely, 'that I am fair, and he is awkward,' respecting the body. He should also forsake bashfulness. He should again bow down unto the dogs, the *chandala*, the cattle, and the ass by laying thyself flat upon the ground. So long as he is not conscious of the presence of my reality in all creatures of the Universe, till then he should worship all the created beings by his expressions, the mental faculties, and the different sensibilities of his body.

By virtue of knowledge that a person acquires from the consciousness of the presence of God everywhere, all the things of the universe are supposed by him to be identical with the Supreme Spirit. By this universal God-vision he is also delivered from all doubts ; and he shall desist from all sorts of actions. Of all the actions, those that are performed by one who believes in my presence in all the created beings with the whole of his heart, speech, and the

varied sensibilities, are considered to be the most judicious.

O Uddhava ! no body following the teachings of mine regarding actions without desires of fruits ever suffer decay, because the religion, as preached by me, is attributeless and is thus the wisest.

Again, O most exalted one ! the supreme virtue is secured by the resignation of all the severe austeries like fear and other miseries that are in no way serious, if they are undergone in this world without any desire for reward in the end. During his present existence man can easily secure me, who am eternal and imperishable, by dedicating unto myself his body, that is vain and perishable. By thus securing me, both the intelligent and the learned men show the best of their intelligence and cleverness. Thus I have described unto thee the whole substance of the Vedas in detail but in a small compass, which are unapproachable even by the celestials. Also I have told repeatedly unto thee the thorough exposition of the knowledge, that is full of clear and sound arguments. Man, conscious of this knowledge, is at once released from all scruples, and he thereby attains salvation. (15—24).

Now thy question has been clearly answered. Thy question is eternal. It is a secret in the Vedas ; and it refers to a very high subject. He who enquires after such a mysterious question, surely understands the reality of that eternal, truthful and mysterious Supreme Being.

And, again, he who explains this idea of the Supreme Soul to my worshippers,—I impart my whole heart unto that preceptor. Having been sanctified and freed from all impurities, he who loudly repeats these spiritual explanation every day, does get a view of myself through the light of pure knowledge.

Again the person who daily listens to them with due reverence unto myself and with a sober heart, is never bound by the fetters of actions. O friend Uddhava ! thou hast now reached the highest region of the supreme soul. Thus thou art free from all delusions, and thy miseries and mental distractions have wholly disappeared. Do thou never impart thy knowledge unto the proud fellows, or the

atheists, or the deceitful and haughty persons, or unto those who disregard and are most unwilling to listen to this. But do thou convey this unto the persons freed from the above faults or unto the honest and the virtuous, who are always intent upon rendering good to the regenerate people, or even unto the holy Sudras and the females.

Having been conscious of this spiritual understanding, the enquirers have no subjects left to be searched after, just as nothing remains to be drunk, when one has already drunk the Ambrosia. In respect to persons in general, salvation is obtained through spiritual consciousness ; virtue is attained through the performances of actions ; the satisfaction of their desires is secured through the exercise of the *yoga* ; and wealth is gained through the cultivation of fields and other speculations, as well as through the imposition of fines upon others. But in respect to thyself I represent all, viz., both the action and their results just now stated. After having abandoned all actions, and wholly resigned his soul, whenever a man is willing to render services unto myself, he surely attains salvation, and becomes fit to be my equal. (25—35).

The auspicious Sukadeva said, O monarch ! having heard the aforesaid instructions regarding the path of the *yoga*, and also having listened to the speech of the most righteous Lord, the eyes of Uddhava were overflowed with tears ; and his voice also was suddenly choked up. Then he folded his hands with a view to utter prayers unto God, but he failed to speak any words. Thereupon he subdued his love-striken heart by patience, and he considered himself to be most successful. Thereafter he laid down his head upon the lotus-like feet of the most exalted of the Yadus ; and addressed him with joined hands, saying :—

The auspicious Uddhava said :—O thou who art unborn ! O thou who art the beginning ! the delusive darkness, which I have as yet been subject to, has now been wholly dispersed by thy presence. As a matter of fact, can either coldness or the horror of darkness exercise any influence over a person, who is very near the sun ?

O Lord ! thou hast kindly revealed unto me, thy

servant, the light of true spiritual consciousness. What faithful person, knowing how thou dost show favours unto thy servants, will ever forsake thy sheltering feet, and will go to take refuge under another's? With the object of extending thy creation, thou hast caused by thy illusory energy the chord of my affection to stretch over the races of the Dasharhas, the Vrishnis, the Andhakas, and the Satyatas. Thou hast imparted strength to that chord. But again, thou hast severed it by the sharp sword of self-consciousness. O thou the most exalted of the devotees! I do bow down unto thee. Do thou instruct thy servant, Uddhava, in such a way that he shall have firm attachment to thy lotus-like feet. (35—40).

The auspicious God said :—O Uddhava ! do thou resort to the sacred retreat (Asrama hermitage) called Badarika. There thou shalt purify thyself by touching and bathing in the waters of the holy river that flows from my feet. There thou shalt also be released from all thy sins by seeing the Alakananda (the Ganges), and putting on the barks of several trees that thou wilt find there. Thus having turned thyself to a holy person, thou shalt reside in that sacred asylum with the barks of trees on thy body. There thou shalt eat the fruits and roots, that will be available in the forest. Thou shalt have no longer any desire for enjoyments. Thou shalt calmly bear the heat and cold and such other vicissitudes of life. Having restrained thy senses, and having been honest, peaceful and meditative, do thou at once engage thyself in the abstract meditation, and also in the acquirement of both scientific and spiritual knowledge. Now do thou reflect upon the instructions that I give unto thee in detail. Do thou control both thy speech and mind ; and direct them towards me. It is in this way only that thou will be in a position to cultivate the virtues in respect to myself. After this, thou shalt be able to pass beyond the sphere of the three principal properties of creation. In the long run thou shalt obtain me who am identical with the highest state of bliss and prosperity.

The auspicious Sukadeva said :—Having been thus instructed by Sri Krishna, by the very recollection of whom

the chord of all worldly attachments is at once severed,— Uddhava at first circled round Him ; and then having placed his head upon the feet of God, became immediately freed from all senses of pleasures and pains. Although he was no longer subject to either pleasurable or painful feelings, yet he was moved in the heart ; and his eyes were filled with tears at the time of his departure from Krishna. Highly oppressed with the separation from Krishna, Uddhava became senseless ; and he suffered extraordinary pain whilst leaving Him. For, it was almost impossible for any body to cease to entertain love for the Lord.

Thereupon he placed upon his head the sandals given to him by the Lord ; and repeatedly bowing down unto Him. Uddhava departed to his retreat with great uneasiness. Thus the magnanimous Uddhava established Krishna within his heart ; and departed to his retreat called Badarika, in the same way as he was advised by the foremost preceptor of the Universe. There he took to abstract meditation, and in course of time, he attained to the reality of Hari.

That person who drinks with reverence even the smallest quantity of the *ambrosia* of knowledge or from the ocean of highest enjoyments which is the same as the pleasing oration delivered by the auspicious Krishna unto His worshippers : Krishna, whose feet are adored by the lords of the devotees, is sure to obtain salvation. And by the association of such a great man the whole universe attains the highest liberation.

I bow down unto that Purushottama named Krishna, who has revealed the Vedas for the welfare of His devotees. I bow down unto that Lord who has made His servants drink the *ambrosia* of knowledge in the substance of the Vedas, which He Himself discovered from the great ocean in order to remove all fears of His worshippers regarding their illness, or imbecility, or in respect to this horrible ocean of present existence. In fact, the Lord is very like the honey-bee, which gathers honey from all flowers in order to benefit the people. (41—49).

CHAPTER XXX

THE DESTRUCTION OF THE RACE OF YADU

The king said :—Thereupon whilst Uddhava, who is like unto the Supreme Soul himself, had gone away into the forest, what did God—who is kind unto all creatures of the universe—do in Dwarka ? When thy race was cursed by the regenerate persons, do thou tell me how did the foremost of the Yadavas forsake his body, that is the dearest of all senses. So charming was that Supreme Being, that the women who did once see him, could not draw away their eyes from him. All the accounts relating to Him are no sooner heard than they become impressed on the memory of the wise and virtuous persons ; and those accounts are never forgotten by them. It was a great pleasure to the poets to describe in verse the beauty of that supernatural Agent ; and by thus describing his handsome look, the bards acquired immortal fame. The warriors, again, who were slain in battle in the presence of Krishna seated on the car of Arjuna, attained oneness with him, after death. Oh ! do thou, therefore, narrate unto me how God had forsaken his body ?

The auspicious Rishi said :—While Krishna noticed the evil omens rising both in heaven and surface of the earth as well as in the ethereal regions, he addressed the Yadavas, who sat together round him, forming a gigantic meeting, saying :—

The auspicious God said :—O foremost of the Yadavas ! the most formidable accidents, like unto the standards of Yama himself, begin to take place in Dwaraka. It behoves us, therefore, not to reside a moment in this city. (1—5).

Let the women, the boys, and the old men go to Sankhy-dhara ; and let us go to Provasha, where the holy Saraswati river flows by towards the west. There we would bathe in that holy river ; and by strict fasting we would make ourselves sanctified. There also we would pour forth water upon the gods, and anoint and worship them with a restrained heart. Moreover, there we would propitiate the magnanimous regenerate persons ; as also we would render

immense services unto them by giving away kine, lands, gold, clothes, elephants, horses, cars and handsome buildings unto them. Do thou know that Destiny is thus the destroyer of all miseries, as well as it is the highest abode of all prosperity. The worship of the twice-born persons and that of the celestials and kine are only associated with persons of respectable parentage. Hearing these words of the slayer of Madhu, the old men said, *so be it*. They then set out on the boats and safely got to the shore. Thereafter all of them mounted their cars, and departed to the city of Provash. On the above occasion all the Yadavas obeyed most respectfully what their God had enjoined them. (6—10).

Moreover they performed all the ceremonies suitable to the occasion. Thereupon the heroic Yadavas became senseless with rage : because they were now highly overpowered by Destiny. Then they began to drink the sweet *Moireka* (a kind of wine) juice most copiously at that place. Being deluded by Krishna, they drank the wine to their satiety, and thereby they lost all their senses. Having fallen under these circumstances, the drunkard heroes began to quarrel with one another. Then they became greatly infuriated, and resolved upon to kill one another. Thus determined, they took up their respective arrow-cases, the swords, the cudgels, the maces, *Thomuras* and *Rishjis*, and with these weapons in their persons, they fought against one another.

These drunkard warriors, again, roved about on their elephants and also upon their cars, decked in numberless flags. Thereupon they rambled together with the asses, the camels, the bullocks, the buffaloes, the mules as well as with the menials ; and struck one another by their arrows, just as the mad elephants strike each other by their tusks. Then there began the combats between Prodyumna and Samva, and between Akrura and Voja ; and between Aniruddha and Saytaki ; and between Subhadra and Sangramjit ; and between Darma and Gada ; and also between Sumitra and Suratha. Besides the above persons, Nishata, Ulmaka, Sahasrajita, Vanu, and several other heroes deluded by Mukunda, were all stupefied by hard drinking. With

this condition of their mind, they commenced to strike each other most severely. (11—17).

Again, Dasharha, Voja, Andhaka, Vrishni, Satwata, Madhu, Arbuda, Mathura, Surasena, Visharjana, Kukura, and the descendants of Kunti ceased to be friends to one another ; and then they began to strike one another. In this way having been deluded by Krishna. sons quarrelled with their fathers, brothers fought against brothers nephews struggled with uncles, friends and relatives made mutual dissensions ; as also descendants from common ancestor, struck one against the other.

In course of some time, their arrows were all exhausted. Their bows also broke into pieces. The other weapons which they were using, were all lost. Thus when they were deprived of their bows and arrows, and other weapons they then began to hurt themselves by the Aroka-grass (whose sticks are very hard). These grasses, being grasped by the hands, became as strong as the iron maces themselves, like unto thunderbolts. Being forbidden by Krishna they attempted to strike him, as well as their enemies by the sticks made up of those hard grasses.

O Monarch ! these foolish warriors being infatuated supposed both Krishna and Balabhadra as their chiefest enemies ; and therefore, they ran to kill both of them. O descendant of the Kuru race ! these two mighty warriors became highly enraged at this. They then lifted up their iron maces, even as one lifts up the grass sticks and haughtily walked about in battle array, killing the Yadavas most recklessly. This arrogant rage of the Yadavas, who had been deluded by all prosperous Krishna, and who again were cursed by the regenerated persons resulted in the total destruction of the whole race, even just as the fire produced by friction in the woods burns the forest itself. Thus the whole race of the Yadavas was wholly destroyed. Only Keshava survived their deaths. He (Krishna) then reflected upon the matter and said, "Oh ! now the burdens of the earth has been relieved." (18—25).

Thereupon Balarama seated himself on the banks of the ocean, and engaged himself in the meditation of that

Supreme Being. Conjoining his individual soul with the Universal spirit he at once forsook this world, inhabited by human beings. Thus beholding that salvation had been attained by Balarama, Krishna, the son of Devaki, in a mournful posture came under the shade of an Ashwatha tree, and assumed a form having four hands. Thereafter the God sat down upon the ground under the shadow of the tree, and like a smokeless fire, illumined all the points of the horizon by his effulgence. He wore Srivasta on the breast, was blue like unto the clouds in colour, his splendour was like the effulgence of burning gold, he put on silk raiments both round the neck and the waist, he possessed extraordinary beauty, was all prosperous, his smiling face was like unto the red lotus, he was decked in blue hairs, his lotus-like eyes were most intelligent, he was adorned with the unblown flowers and ear-rings, he was also decked in gay ornaments, such as the waist-band, the Brahmanical thread, the diadem, the golden bracelet, a bracelet upon the upper arm, and a garland of pearls. Moreover, he had a jewel suspended on his breast, and an ornament in the toes, his fingers also were intertwined, there were wreaths of forest creepers round his neck, and he had all his weapons round about him. Thereupon he sat himself down by placing his left foot—that was like unto the red lily—upon his right thigh.

Whilst Krishna was thus taking his rest, a fowler named Jara, advanced towards him (Krishna) and thinking the foot of Krishna to be like the face of a deer, he mistakenly shot his arrow at it, which penetrated very deep. This fowler was said to have constructed his arrow with the remaining part of the iron-club. (26-33).

But the next moment the fowler saw that the person shot at was possessed of four arms. That fowler therefore advanced towards that enemy of the Asuras with great awe; and placing his head upon his (Krishna's) feet, the fowler laid himself flat upon the ground, and said :—

"O slayer of Madhu ! sinful as I am, I have committed this crime most unconsciously. O thou who art the most righteous ! O sinless one ! It behoves thee, therefore, to

grant me forgiveness, O Lord ! by the recollection of thee, men are delivered from ignorance, that is like unto the darkness itself. Thou art the Supreme Being Vishnu. I have committed a great crime by injuring thee.

"Hence, O Lord of Baikuntha, do thou immediately slay this sinful fowler, as I am ; for in that case I shall not have again the opportunity to injure the honest and virtuous persons like thyself. What shall I describe of thee, whose independent and illusory tricks even Birinchi, Rudra and others,—who are acquainted with all the Vedas,—are quite ignorant of ? As a matter of fact, my vision is wholly covered over by the delusion, and I am really born of low parentage."

The auspicious God said :—“O Jara ! be not afraid of this. Do thou get up. I have wrought this by my own illusory energy. Hence do thou depart to heaven, the abode of the holy persons,—according as I command thee.”

Having been ordered by God Krishna, who assumes form as he likes, the honest fowler thrice walked round him. Then having bowed down unto him, the fowler departed to the heaven by the help of a chariot.

O King ! searching after the auspicious Krishna for a long time, Daruka (the charioteer of Krishna) at last found him (Krishna) out by following the sweet smell of *Tulasi*-leaves that came out of his body. Seeing the Lord seated at the root of an Ashwatha tree, surrounded by all his weapons that showed forth their extraordinary brilliance, Daruka alighted hastily from his car and with a heart softened by love and reverence for the Lord, the charioteer fell down upon his feet and addressed him saying :—

“O God ! my vision has been wholly covered over with darkness on account of my not seeing thy feet that are like unto the lotuses themselves. In fact, I cannot make out anything at present, just as a person cannot recognise the different points of the horizon during the night when the lord of the stars is entirely set. So also I find no peace.”

O the most exalted of the kings ! While the charioteer was thus addressing the God, his car with Garura-banner upon it, was in a moment driven towards the heaven with

all its equipments and horses. At the same moment, the celebrated weapons of Vishnu also followed the chariot heavenwards. On seeing this Daruka, the charioteer, was struck with great astonishment. But Krishna then addressed him saying as follows.—

"O do thou go to Dwarka and narrate unto our friends the story of the destruction of all our relatives brought about by themselves, as well as of the passing away of Sankarshna. Also relate unto them the circumstances into which I myself am fallen. Moreover, do not henceforward reside at Dwarka with your friends and relatives ; for the country of the Yadus having been forsaken by me will shortly be deluged by the Ocean. And all of you should at once go to Indraprastha with your relations and my parents, well-guarded by Arjuna. Do thou also on your part practise the virtues that I hold myself, and thus sanctify thyself with real knowledge. Also do thou know that this world is but founded upon my illusion. Considering those circumstances, do thou observe patience and endurance."

Having heard this speech of Sri Krishna, the charioteer Daruka repeatedly circled round him and bowed down unto him. Then having placed Krishna's feet upon his head, Daruka became forgetful of all things of the world and started at once for Dwarka. (34—50).

CHAPTER XXXI

SRI KRISHNA GOES TO HIS OWN REGION

The auspicious Sukadeva said :—O king ! thereupon Brahma, Mahadeva with Bhabani, Indra and the other celestials, the high class saints, the Projapatis ; the Pitrис, the Siddhas, the Gandharvas, the Bidyadharas, the Nagas, the Charanas, the Yakshas, the Kinnaras, the Apsaras, and the Brahmanas became very eager to witness the disappearance of God to his Supreme abode. They came up there most earnestly with a view to have a look, as also to describe the actions and chant the praises, of Sauri. While coming in, they covered the whole sky with their air-ships and most respectfully showered forth flowers on that occasion. Thus beholding the Grand Sire as well as the

other celestials who were his own embodiment, the Almighty Lord, God, conjoined his individual spirit with the Supreme Soul; and then shut his eyes, that were like unto the lotuses themselves. And by practising *Agneya Yoga* he departed to his own abode without consuming his own body.

Thereupon the celestial kettle-drum began to be struck most melodiously. Showers of flowers were also poured incessantly. Along with the Supreme Being, truth, virtue, patience, fame and prosperity at once disappeared from the earth. But whilst auspicious Krishna was going away to his heavenly residence, some of the celestials, headed by Brahma, could notice it; whereas others could not at all see this disappearance of the Lord.

Therefore, they were all struck with amazement. The celestials could not make out when Krishna vanished away from the earth, even as men, losing sight of the clouds themselves, can scarcely observe the movements of the lightning in the sky. (1—9).

On that occasion, Brahma, Rudra, and other gods reflected upon the departure of Hari, which was wrought by the help of his ascetic virtues and having been highly astonished, they chanted his praises, and departed to their respective regions.

O monarch! do thou observe that the incarnation of God on earth is alike unto the appearance of the actors on the theatrical stage. Do thou know also that the birth, death and actions of the Yadavas and other beings, who assumed human forms, are merely illusory. God, after having created and entered into this Universe, and then having transformed it in various ways and having at last destroyed it, most peacefully rests upon it. God who had brought down from the region of Yama, the son of his own preceptor, even in his flesh and blood, who had also protected you whilst you had been burnt by the weapon, called Brahma, discharged by Aswathama, for thou hadst sought his refuge, who had conquered *Mohadeva* who is the destroyer of all, who had led the famous Fowler into heaven, was it, therefore, impossible for him to protect himself, when he was possessed of such super-human power,

as described above. The all-powerful God is the cause as well as the creator, the preserver and the destroyer of these worlds. Yet what is the necessity for his assuming this human form ? The reason is that he incarnates himself in several forms for the welfare of the honest and virtuous persons. But after he has shown unto the honest and wise persons the embodiment of his own personality, and thus has taught them the best means of salvation, God did not like to leave behind him the human form that he had assumed for the benefit of the Universe. The person, who after rising from bed in the morning, narrates unto himself most reverentially all the accounts of the blissful region of auspicious Krishna, obtains in the long run that highest abode, where salvation is easily attained. A better place than that of the God himself nowhere exists.

Now, O monarch, let me relate unto thee the other facts regarding the relatives of Krishna. Having been forsaken by Krishna, Daruka came up to Dwarka ; and fell upon the feet of both Vasudeva and Ugrasena. He seemed to wash their feet by the constant flow of tears of his eyes.

O king ! he then spoke about the destruction of the whole race of the Brishnis. On hearing this, all became restless and insensible. Senseless as they were owing to the long separation of Krishna, they all repaired to the place where their relatives lay dead. They also struck their foreheads, as they went. Devaki, Rohini, and Vasudeva had wholly lost their senses on account of their being greatly oppressed by the separation of their sons Balarama and Krishna. And whilst they were thus deprived of their proper sensibilities, they all breathed their last. (10—17).

O son ! then the women began to embrace their dead husbands and entered into the funeral pyres of their husbands. The wives of Balarama also embraced his dead body and in the same manner entered into the funeral pyre. The wives of Vasudeva, as well as the daughters-in-law of Hari respectively embraced Vasudeva and Pradyumna and others, and at length they all entered into the funeral pyres. Rukmini and others, whose souls were Krishna, also entered into the burning fire. Arjuna, who was greatly

troubled by the separation of his most intimate friend, Krishna, consoled himself by chanting the verse spoken by Krishna i, e, I shroud myself by my *Yoga maya* and is not therefore, manifest to all.

Then, again, Arjuna caused the funeral cakes to be offered unto the whole race of his friends and relatives who were slain beforehand. O great king ! immediately after, the ocean deluged the whole town of Dwarka, whence the Supreme Being, Hari, had gone away. But the most beautiful palace of the God, which was all prosperous, was not touched by that great inundation.

The very recollection of God destroys all sins, however great. The slayer of Madhu, that Supreme Being, who himself is the abode of all happiness and prosperity, always stays with the person, who often meditates upon his supreme existence.

Accompanied by the women, the boys and the old, who had survived the Great Slaughter, Dhananjaya entered the town of their capital city, named Indraprastha, and there he installed Vajra, descendant of the Yadus. O king ! having heard the whole history of the greatest of their friends and relatives, your grand sires leaving you as the descendant of thy race, all started on the way to Great Departure.

He who repeats with reverence the story of the birth and actions of that Supreme soul, Krishna, or who makes others listen to that sacred narration, is at last wholly freed from all sins.

The man who always recites the most excellent and amusing history of the incarnations of God, the greatness of his superhuman energy, as well as his boyish pastimes, attains in the end the highest regard for Krishna himself. (18—28).

BOOK XII

CHAPTER I

THE DYNASTIES OF KINGS THAT WILL RULE THE EARTH IN FUTURE YEARS

King Parikshita said, Oh sage, after the passing away of SreeKrishna the ornament of the Yadus who will rule over this earth. Please narrate.

The auspicious Sukadeva said :—The last king of the line of Brihadratha (vide Chapter 22, Canto 9) will be one, to be known by the name of Puranjaya. His counsellor, Sunaka, will after having killed his master, make his own son, named Prodyotha, the monarch of the kingdom. This new king will have Palaka for his son, who again will have a son named Bishakha. From Bishakha will descend Rajaka, of whom will be born Nandibardhana. These five kings of the race of Prodyotha will rule the earth for one hundred and thirty eight years.

After the reign of the above-named dynasty of Prodyotha there will be another line of kings. The first of this line of kings will be called Shishunaga. He will have a son named Kakavarna. This Kakavarna's son will be named Khemadharan, who will have an issue named Khetrajna. This Khetrajna will have a son named Bidhisara, whose son will be named Ajatasatru, who will have a son Darbhaka by name. This Darbhaka will have a son celebrated by the name of Ajaya, who will beget a son Nandibardhana by name. This Nandibardhana will have a son named Mahananda.

O thou foremost of the Kuru race ! the above-named Kings of the family of Shishunaga will continuously govern the whole earth for a full period of three hundred and sixty years during the Kali-Yuga. O king ! There will be a Monarch named Nanda, the son of Mahananda, to be known by another name Mahapadma. He will be born of a Sudra mother; but he will be the most powerful slayer of the Kashatriyas. At the end of the rule of this monarch, a line of kings will succeed to the throne, who will be very sinful, and most like the Sudras. (1-8).

But Mahapadma, like a second Bhargava, with an unrivalled mastery over all, will govern the whole world by bringing all the countries in it under his complete subjection. Mahapadma will beget eight sons, the foremost of whom will be named Samalya. These eight Kings will rule this earth for one hundred years. After this there will come forward a Brahmana, Chanakya by name, who will root out this line of nine distinguished and faithful Nanda Kings. After the death of these monarchs, the Kings of Maurya family will reign over the world during the predominancy of Kali.

Thereafter the above-named Brahmana (Chanakya) will indeed install Chandragupta at the head of the government of the world. This Chandragupta will beget a son named Barishara, who again will produce a son named Asokabardhana. This King will have a son by the name of Shujasha (of excellent fame). Then Shangatha will be born unto Shujasha. This Shangatha will have Shalisaka for his son. From Shalisaka will descend Shyamasharma who will have a son named Satadhanya who will beget Brihadratha.

O thou descendant of the Kuru race ! These ten Kings of the Maurya race (including Dasaratha the fifth, according to Parasara) will indeed govern the entire earth for a period of one hundred and thirtyseven years during the *Kali-Yuga*.

At the end of the above-named dynasty, Puspamitra, formerly the commander-in-chief of King Brihadratha, will after having killed his master found a new line of kings to be noted by the name of Sunga. The second king of this line will be Agnimitra, the son of Puspamitra, Agnimitra will have a son named Sujiyestha who will produce three sons. Their names will be Basumitra, Bhadraka and Pulinda. The last of these three brothers will beget a son named Udghosha. From this Udghosha will then descend Bajramitra. O Prince of the Kuru race ! Bajramitra will beget a son named Bhagabatha whose descendant will be Devabhuti. These ten kings of the Shunga dynasty will govern the earth for one hundred and twelve years and thereafter this earth will be governed by the virtuous kings of the Kanya family. (9—17).

After killing the lustful king named Devabhuti of the

Shunga race, his counsellor named Kanya himself will govern the dominions for his master. This Kanya will beget a magnanimous son named Vasudeva, who will also have a son Bhumitra by name. Thereafter this Bhumitra will have a son named Narayana from whom will descend a son named Shusharma. This Kanya family will reign over the earth for three hundred and fifty four years in the *Kali-Yuga*.

After slaying the last one of the Kanya kings named Shusharma, his faithless Sudra servant named Vali belonging to the Andhra family will only for a short period of time rule this earth.

When the government of the above line of kings will come to a close, Krishna, the brother of king Shusharma will be the ruler of the earth. He will beget a son named Pournamasha, who will beget a son named Lambadora from whom will descend the king named Chibilaka. From Chibilaka will descend Moghaswati, who will also have a son named Athamana. This king Athamana will beget a son, named Anisthakarma, who will also have a son named Haleya whose son will be named Thulaka, who will beget a son named Purishaveru. He will beget a son named Sunandana. His son Chakora will give birth to Batuka, who will also beget a son named Shivaswati, who will be the great chaser of foes. Shivaswati will have a son named Gomati, from whom will descend Purimana. This Purimana's son will be Medashiva, who will beget a son named Shiraskundha. Then Yajnasree, the son of Shiraskundha will produce Bijoya, whose son Bhabya will also give birth to a son named Lomadhi. These thirty kings, O descendant of the Kuru race, will rule the earth for a long period of time viz. four hundred and fifty six years.

When the rule of the above dynasty will come to an end a few minor but rapacious families of kings will successively occupy the throne of the earth, this family going under the name of Abitha. At first there will come the seven kings of the Abira dynasty. The ten kings of the Gordhavi race will succeed them next. Then there will come the sixteen monarchs of the Kunka family, all of whom will be most rapacious and oppressive. These kings will be succeeded by eight Javana kings, who again will be followed by fourteen

Turaska kings. At last there will come the ten kings of the Guranda dynasty, besides eleven other kings belonging to the Moula race, (18—28).

These different families of kings excepting the Moulas, will successively hold sway over the whole world for a long period of time viz. One thousand and ninety-nine years. But the eleven Moula kings alone will reign for three centuries.

When the above-mentioned dynasties will have totally disappeared, the following princes will, one after the other reign in the city of Kilakila. The first kings will be Buthnanda and Bangiri. Then there will come Shishunanda, who will have a brother named Jashanandi, and a son named Prabiraka. These few princes will indeed reign only for one hundred and six years. The thirteen sons of Buthnanda and his successors will then be born, who will in course of time be celebrated by the name of Balhika. After this, the Kshatriya king Puspamitra and his son Durmitra will be the rulers of the earth. Thereafter the seven kings of the Andhra line, and seven monarchs of the Koshala race.—these fourteen and the chiefs of Bidura and Nishadha will reign the earth almost contemporaneously.

Afterwards a king to be known by the name of Biswasphoorji will prove to be the most powerful ruler of the Magadhas. This mighty monarch will be as famous as the second Puranjaya, whose name has been mentioned above. He will subdue the countries, situated in all directions ; and force the regenerate class, or such Brahmanas, as the low-born Poolindas, the Jadus, the Madrakas, and others to convert themselves to Mlechchas. This powerful but wicked monarch will drive away all the Kshatriyas from his capital called Padmabati. This king will maintain such subjects in his kingdom that will belong to other than the three foremost classes, viz. the Brahmanas, the Kshatriyas and the Vaisyas. But he will enjoy sovereignty over and successfully maintain all the dominions stretching from the source of the Ganges to Prayaga (modern Allahabad). The regenerate persons living in the countries called Surastra, Avanti, Avira, Sura, Arvuda and Malabar, will all throw aside their sacred threads in fear of their king ; and rulers of men also will, become most like the Sudras themselves.

The Sudras, or the Mlechcha-like people, who are quite unfamiliar with the virtuous behaviours as prescribed in the Vedas, and who never wear the sacred threads, will hold sway over such holy countries as those situated on the valleys of both the Indus and the Chandrabhaga, and the countries called Kounti and Kashmere.

O king ! these monarchs, who will be most like the Mlechchas, will govern the earth almost at a time. They will be most vicious, and will ever speak untruth. They will also be less liberal, but most wrathful and passionate. They will entertain the least scruples, while slaying the women, the children, the cows and the Brahmanas. They will be easily attracted by wealth and women, possessed by others. They will sometimes be elated with joy and often times be depressed with miseries. Moreover, they will have little strength, a short life, and a small structure. They will be destitute of virtuous conduct, and will always avoid to do good deeds. They will be ever covered over with delusion and darkness. These proud Mlechchas, representing themselves as kings, will tyrannise over their subjects. The subjects on the other hand will cultivate the most vicious practices. Thus cultivating evil habits, and behaving most foolishly, the subjects will be like unto their rulers. But, being greatly oppressed by their kings in several evil ways, they will at last obtain utter destruction. (29—41).

CHAPTER II

THE RELIGIOUS FEATURES OF KALI YUGA

The auspicious Sukadeva Said :—Thereupon, O King, virtue, truthfulness, holiness, forgiveness, kindness, duration of human existence, and memory will gradually dwindle away according as time will run its course. During Kali-Yuga the possession of wealth will constitute men's respectability of birth, as also it will frame their conduct and define their virtue. During that period, on mere physical strength will really depend both virtue and the administration of justice. The marriages will be determined by option of the bride and the bridegroom. Deception will play the chief part in marketing.

On subtle device will depend the superiority of both men

and women. A Brahmana will be recognised by the insignia of his sacred thread, and not by his virtuous conduct. The knowledge of the duties of a special retreat, or Asrama, and the withdrawal of oneself from one retreat to another, will wholly rest upon holding the distinguishing marks attached thereto. The absence of riches, again, will account for the failure of justice ; and a learned man will be known by the superfluity of his speech. Poverty will constitute dishonesty and the honest man will be recognised by his vanity, mere promise will entitle the celebration of marriage ceremony.

The performance of ablutions will cleanse away all the impurities. A distant tank will be considered as a place of pilgrimage, Bodily lustre, bearing fashionable hairs, and gluttony will be regraded as the highest aim and enjoyment of human existence. Talkativeness will constitute truthfulness. Giving feasts unto the friends and relatives will show one's skilfulness. The performance of virtuous deeds will be held with a view to attain celebrity. Thus, while the world will be filled with wicked people, the person who will prove the most powerful amongst the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras, will make himself the king. (1-7).

The subjects having been plundered of their riches and wives by their kings, who will be a set of abominable and greedy persons, and who will also practise evil habits like unto those of the robbers themselves, shall have to resort to the woods and mountain caves. Moreover these subjects shall have to maintain their lives by eating vegetables, roots of plants, flesh, honey fruits, flowers and seeds ; and also they shall be greatly oppressed by taxation, and by famine resulting from the scarcity or otherwise of rains. Thus at length they shall have to fall into utter destruction. The people shall also be oppressed by coldness, the storms, the rains, the horror of winter, and they be troubled by mutual dissensions.

Again, they shall be overpowered by hunger and thirst, and diseases of various kinds, and by mental distractions.

In the Kali-Yuga, men's life will last only-for fifty years. During that period all corporeal beings will get lean and thin on account of their committing innumerable vices, prevailing at the time. Men observing the system of castes will begin to

lose the path of virtue which leads them to the knowledge in the Vedas. At that time virtue will inculcate enough of cruelty ; and the kings will be like unto the robbers. Stealing, speaking untruth, malice, and several other vices will be the chief characteristics of the people. All the higher castes will be most like the Sudras in behaviour ; and the cows will be like unto the she-goats.

The sacred retreats of the Rishis and others will be like the houses dwelt in by the householders with families. A man's best friends will be those who will be related to his wife. The medicines will be less efficacious. The trees will be most like the small *Shami* plants. The clouds will ever be accompanied by thunders. Men will be destitute of virtuous behaviours.

Thus at the close of the Kali-Yuga, whilst the people will behave like the asses, the almighty One will, by the quality of goodness, incarnate himself with the object of saving virtue from utter destruction. Indeed, the Prime-mover of the mobile and immobile Universe, Vishnu—the God—the Supreme soul of beings—will incarnate himself with a view to grant salvation unto the honest and virtuous persons, as also to protect their virtue. (8—18).

Kalki will take his birth in the house of Bishnu Jasha, a high-souled and a most respectable Brahmana, in the village named Shambala. The Lord of the Universe of unparalleled splendour, endued with innumerable virtues and eight superior attributes (wealth), will ride upon a swift horse given unto him by the celestials. He will subdue those persons, who will be considered dishonest, with the help of his sword.

Moreover, he will rove over the whole world on the back of his swift steed. Therefrom he will sever millions of heads of the robbers in the disguise of kings. Thus, when the whole lot of robbers will be totally slain, the minds of the people will again become very pure ; because then they will have the opportunity of enjoying the fragrant breeze blowing from the body of Vasudeva, besmeared with soft sandal and others. Whilst Vasudeva, that holy One, that embodied form of goodness, will reside in their hearts, they will also grow very large in number.

When Kalki, who is the possessor of superhuman power and the protector of virtue, will reveal himself on earth, then the Satya-Yuga will commence again. During this period all the people will possess the quality of goodness to the highest degree in themselves. When the Sun, the Moon, the Pushya and the Vrihaspathi unite together forming a single constellation, it is then that Satya-Yuga begins.

Thus I have related unto thee the whole history of the kings of both the Solar and Lunar dynasties, either past, present or future. From thy birth down to the time of Narada's installation are enumerated one thousand and one hundred and fifteen years. While the stars appear in heaven the two Rishis (Stars) are first Sun in the midst of the constellation of seven stars, called the *Saptarshimandala*. During the midnight one amongst *Aswini* and others is found to remain stationary between those two. At this special star the Rishis place themselves for a period of one hundred years, that are reckoned by men. During thy rule, the Rishis are now occupying the region of the star, called *Magha*. But when auspicious Krishna, the God Bishnu, had departed to the paradise, just then *Kali-Yuga* has commenced. During this period men become very apt to commit sins. So long as the lotus-feet of *Ramapati* (Bishnu) have touched the earth, *Kali* could not show forth his full powers. (19—30).

Again, when the constellation of the seven chief stars, called Devarshi, comes in contact with the star known by the name of *Magha*; then the *Kali-Yuga* begins which lasts for a period of twelve hundred years. But when that group of principal stars goes away from *Magha*, and is regrouped with *Purvasara*, it is then that the evils consequent upon the age of Kali will immensely grow in strength, and they will continue to increase till the rule of king Nanda. The old philosophers have said that on the day the auspicious Krishna departed to heaven, the *Kali-Yuga* was noticed to commence again.

But when the fourth or the *Kali-Yuga* will come to an end after a period of two thousand and hundred years, it is then that the *Satya-Yuga* will begin again. At the commencement of this period the minds of the people will show forth their reality. Thus the successive ages of the different

lines of the Kshatriya class have been enumerated ; and in the same manner the periods of existence of other classes viz., the Vaisyas, the Sudras and the Brahmanas, living in the different *Yugas*, have been reckoned.

But now nothing remains of the great men of the past, besides their names. Mere words, descriptive of their past actions, remain as the residue. Their fame only lasts on the face of the earth. Devapi, the brother of Santanu and Maru, born of the family of Ikshaku, these two, endued with the prowess of great *Yoga*, now dwell in the village called Kalapa. Being instructed by the son of Vasudeva, these two powerful persons at the end of the Kali age will as before propagate a religion, based on systems of *varnasrama* (four orders of life).

As a matter of course, all the created beings are influenced by Satya, Treta, Dwapara and Kali following in succession.

O Monarch ! the persons belonging to the four principal orders of whom I have related unto thee in detail, as well as the other kings, being bound by the fetters of the world, flourished long before, but all have now decayed wholly. Even the most powerful Kings will in the long run be reduced to ashes, excrescence, and to the meanest worms. But he, who kills animals for the support of his own material body, is surely ignorant of his own interest. For, slaying animals brings on the most degraded state of human existence, namely, hell.

"What my ancestors had enjoyed is now being enjoyed by me. How then will those enjoyed objects remain in the possession of my son, grandson, and their descendants ?"

By the above thoughts the kings bind themselves to this earth, and take it to be their own. They also hold that their body, which is nourished by food and drink, is the same as the soul. Those foolish and deluded kings had surely disappeared, leaving behind them both their body and the world itself.

O king ! even the most indomitable kings who governed the earth with enough of courage and fame, left nothing behind them but their names ; that is, they have intime been reduced to mere words. (31—41).

CHAPTER III

The auspicious Sukadeva said :—The Earth, seeing the kings most desirous of conquests, smilingly addressed them saying :—

“Oh ! these monarchs, who are mere puppets in the hands of Death, are very willing to subdue me.”

In fact, this desire is of no avail on the part of the kings and the learned men ; for they, being influenced by lust, attach greatest importance to their own bodies, which are indeed like unto the froths themselves. These princes hope thus :—

“At first we will bring under our control the six chief passions ; and then we will check the power of the ministers. And last of all, we will successively bring under our subjection the counsellors, the citizens, the elephant owners and then the whole host of enemies. In this way we will subjugate the whole world, which has the ocean all about her as garment round her waist.”

Filled with these false hopes, they lose sight of Death which ever stands by their side. The most of the kings subdue me, who am dressed with the garment of ocean, by the greatness of their power. But they even enter the islands in the long run. This subduing of the earth is, in fact, nothing in respect to conquering the soul itself, which leads to salvation.

O foremost of the Kuru race ! having forsaken me, Manu and his sons have departed to the most blissful region. Therefore, it is a mere presumption on the part of the fools to try to defeat me in battle. War breaks out often between fathers and sons, and between brothers and brothers, who are really very dishonest. But they simply fight against one another on my account, that is, when they are intent upon winning me.

On the other hand, the deluded monarchs vauntingly say :—“This earth is mine. O fool ! this can never be thine.” Influenced by such ideas, the kings slay others ; and at length they themselves fall into the hands of Death. (1—8).

Pritha, Pururava, Gadhi, Nahusha, Bharata, Arjuna, Mandhata, Sagora, Rama, Khattanga, Dhundhuva, Raghu, Trinobindu, Jajati, Sharjati, Santanu, Gaya, Vagiratha, Kubalswa, Kakustha, Naisadha, Nriga, Hiranyakasipu, Vrita, the fearful

Ravana, Namuchi, Shambara, Bhauma, Hiranyaksa, Taraka, and several other Daityas and kings, who had been the most powerful lords of the earth, all were heroes and conquerors. Moreover, they were conversant with the different branches of knowledge. But even they could not escape the hands of Destruction. O Lord ! those persons, who entertain high aspirations, about the world, and show great love for it, are in the end surely disappointed. In course of time, nothing remains of them but their names.

O thou the most exalted one ! I have related unto thee the history of great men, who, most famous as they were in the three worlds, departed to the next world. But these stories are represented here only with reference to the worthlessness of all wordly objects, which are wholly given up no sooner than death comes in. But really these narrations are mere laudable speeches, and no holy utterance of grave import referring to salvation and the Supreme Spirit. The frequent recitation of the praises of Krishna, who is the destroyer of adversity, with enough of purity and respect unto Him, as well as daily listening to those praises constitute what is called the highest and the most serious speech, or Paramartha. (9—15).

The auspicious Monarch said :—O Lord ! do thou tell me the true account of this, namely, how men will be able to do away with the sins, that will prevail during the Kali-Yuga. Do thou also narrate unto me the history of the Yugas, and the chief characteristics of these ages. Do thou again give me an account of the periods of preservation and destruction of the Universe, as well as their durations. O Lord ! do thou explain unto me the greatness of Krishna ; and also kindly define Time, that has the same form as that of the God Himself.

The auspicious Sukadeva said;—O almighty monarch ! do thou know that during the Satya-yuga truthfulness, kindness, devotion and charity, these four-fold virtues are practised. Men of this age (Satya-Yuga) are generally contented, kind, amiable, mild, and possessed of self-control and forgiveness. They also observe equality, and enjoy a practised soul wherein they find ample gratification.

During the Treta-Yuga, however, virtue falls short by one

fourth of the total amount. During this age, the people lose one-fourth of truthfulness, kindness, penance and charity. But, still they are inclined to sacrificial actions and meditation. Another characteristic of this age is that the number of licentious persons, and persons entertaining malice become less, when the number of the Brahmanas, conversant with the Vedas, becomes very great.

O king ! during the *Dwapara-yuga*, devotion, truthfulness, kindness, and forgiveness immensely diminish by halves. In this Yuga the number of the Kshatriyas and the regenerate persons (Brahmanas), however, becomes very large. These high class people possess noble character, and practise asceticism. They also study the Vedas and acquire wealth. They live as members of families and rest ever contented.

But in the *Kali-Yuga* only one-fourth of the whole amount of virtue remains as residue ; and even this small quantity of it disappears according as the causes of vices rapidly increase. (16—24).

In this age, most of the people are Sudras or slaves, who are always subject to temptation as also who are most wicked, unkind, quarrelsome, misfortunate and beggar-like. The chief attributes of men, during this age, are found to be the quality of goodness, energy, and darkness, which being brought about by time, influence every individual soul. But whilst the faculties of the mind, the intelligence and the sensibilities are all based upon the quality of goodness, it is then that *Satya-Yuga* is said to have commenced back again.

During this period of the world's existence, pure consciousness and love for devotional performances become uppermost. But while the beings in their embodied forms show forth love for actions with the desired ends, that is, while the quality of energy becomes most predominant, it is then, O intelligent one, that it must be supposed that *Treta-Yuga* has recommenced. While all sorts of inducements, discontentment, fastidiousness, haughtiness, pride, and love for desirable actions are marked in all individuals, and also while both the qualities of darkness and energy are the prevailing principles of men, it is then that the *Dwapara-Yuga* begins to run its course. But the period, during which

deception, false-hood, idleness, unusual sleep, malice, miseries and distress consequent upon dullness. fear and poverty are foremost in men, and also while darkness prevails upon them, is known by the name of Kali-Yuga.

Being influenced by this age (Kali-Yuga), the people highly prize what is low and degraded. They are ever attended by misfortunes. They eat voraciously. They become licentious and poor. The women also become unchaste. The cities become filled with thieves and vicious men. The kings become oppressive; and draw out blood from their subjects. The regenerate persons will be very eager about feeding themselves, as well as satisfying their lower senses. Those who should observe Brahmanical behaviours, lose their purity, and those who should lead family lives, become most like the beggars. The devotees become residents of villages, and the mendicants become filled with extraordinary desires. The women, on the other hand, become voracious eaters; as also they give birth to a large number of children. They utter most disagreeable speeches. They become thievish, deceitful, and over-bold. They become devoid of shame and bashfulness. (25—34).

The low and deceitful merchants conduct marketing. The men, even if they are not fallen into distress, adopt low professions. If he be a poor person, even the well qualified master of the house is forsaken by his servants. The master, again, abandons his servant fallen into great distress, although he comes out of a respectable family. Moreover, the cow yields but a small quantity of milk.

During Kali-Yuga, the people are led by their wives and their miseries daily increase. Friendship, again, is founded upon profit. Those advices are supposed to be the best that come out of the wife or her brother and sister.

The Sudras put on guise, peculiar to a devotee and they become most like the mendicants. Again, those people, who are not at all conversant with the principles of virtue, take the chairs of the sages, and pretend to teach the maxims of religion.

O monarch ! during Kali-Yuga, the people having no means of supporting themselves are ever restless, and they are ever struck by the horrors of famine as also by

the miseries consequent upon draught. The subjects become deprived of proper dresses, food, drink and beds. They also become destitute of honest behaviours. They scarcely wash their impurities. Again, they become destitute of ornaments. Thus being straitened, the people assume the form of *Pisachas*. For a very small sum of money, that is, for twenty cowries only, they struggle against each other, and thus lose their mutual friendship. And at last they kill themselves, as well as their nearest relatives. These low-minded persons only fill up their own stomachs, and satisfy their sexual desires. But they never support their old fathers and mothers, their sons and wives, even if they come of a respectable family.

O king ! they also never worship the Divine Being, Achyuta, who is the best preceptor of the whole Universe, and upon whose lotus-like feet the presiding deities of the different worlds place their heads, because the people's mind is always distracted by the evil spirits. During Kali-Yuga, the subjects never serve the God, by the very utterance of whose name the really oppressed, degraded and distressed or who are dying and senseless, are wholly released from the fetters of actions, and at length attain salvation. (35-44).

But whilst that greatest Being, the All-powerful God, is secured in the heart, all concomitant sins committed by persons during the Kali-Yuga, and other evils consequent upon space, things and the deviated soul, are immediately removed. Thus secured in the heart, the All-powerful Lord, being constantly meditated upon, adored and loved, or all his accounts being repeated and listened to, destroy all evils committed by men during so long a period as ten thousand years.

Lord Vishnu, resting in the hearts of the saints and devotees, does away with all the evil desires, that are entertained by them ; even as the fire removes all impurities of the gold when it is thoroughly burnt. That amount of holiness which is secured by the inner soul deeply impressed with the reality of the eternal God, is hardly attained by the worship of the gods and goddesses, by devotion, by the controlling of breath, by bathing in the holy tanks or lakes situated in the places of pilgrimage, by friendly intercourse with the honest and vir-

tuous persons, by devotional performances, and by the recitations of the praises of the celestials.

Hence, O king, do thou commit the reality of Keshava into thy heart; for persons directing their attention towards that Supreme Being, secure the highest abode. If the All-powerful and Supreme God, who is the supporting agent and the soul of all beings, is worshipped by the persons, really mortified, He confers upon them the reality of His own nature.

O king ! during the age of Kali, although all sorts of sins are committed, still there exists an alternative, namely, that one uttering the name of Keshava is redeemed from the bondage of sins and penalties ; and at length he secures the highest bliss.

The rule goes that salvation is secured by the meditation of Krishna during the Satya-Yuga. During Treta-Yuga, the performances of sacrifices and the proper worship of Hari confers salvation. But during Dwapara-Yuga, the service of God, and during the Kali-Yuga, the very repetition of the name of Vishnu confers salvation unto all. (45—52).

CHAPTER IV

THE CREATION AND DESTRUCTION OF THE UNIVERSE

The auspicious Sukadeva said :—O king ! I have already spoken unto thee all about time, from the smallest upto the largest period of it, that is, upto two Parardhas. Also I have described unto thee about the duration of the Yugas. Now do thou listen to me, as I narrate about the creation and destruction of the Universe.

O monarch ! Four thousand Yugas make a single day of Brahma, and, O ruler of the earth, that period of time is called a *Kalpa*. During each *Kalpa*, the fourteen Manus are seen to appear in succession. Then there comes the period of destruction, which lasts for four thousand Yugas, making thereby a single night of Brahma. During this age the three worlds fall into utter destruction. This sort of destruction is termed casual, the cause being that Brahma, the Creator, engulfing within himself the entire Universe, enjoys an everlasting sleep during this age. When this long period of two *Parardhas* of Brahma, the Creator of the Uni-

verse, comes to an end, then the chief principles of creation, that is, the seven Prakritis, become subject to dissolution. This dissolution is, therefore, what is called Prakritic, or in respect to the seven chief principles of creation. This happens or does not happen according as those principles conjoin or disjoin in creating or destroying this egg-shaped Universe.

O king ! the age of destruction is so horrible, that during it the clouds never fall on the surface of the earth as drops of rain for one hundred years. The people then find no food for eating, and being terribly oppressed by hunger, they are compelled to eat one another. Being thus overpowered by what is wrought by time, the men gradually lead themselves to utter destruction.

On the occasion of this general dissolution, the sun draws away all the liquids, either of the ocean or of the bodies themselves, or of the earth by means of his dreadful rays. But the sun never parts with these liquids back again.

Again, during the same age of destruction, the fire originating from the mouth of Sankarsana and being inflated by the force of the wind, burns the lower worlds, and consumes all the creatures inhabiting therein. Thus the Universe is consumed by the flames of both the fire and the sun, surrounding on all sides, below and above. At last, the Universe, being so reduced, appears as the burnt cakes of cow-dung. (1-10).

Thereupon at this time of the general dissolution, the horrible winds prevail and continue to blow most furiously for over a hundred years. They thus make the whole of the ethereal regions covered over with darkness and dusts, and thereby they give them a gray appearance. Then also the clouds of varied colours begin to rumble most terribly, and drop down showers for a continuous period of one hundred years.

Thereafter, again, the whole Universe, finding its shelter within Brahma himself, sinks deep into the waters of ocean rendered into one. Being thus deluged by the waters of the earth loses all its properties, namely, the smell and others ; and when it is deprived of the smell, the earth becomes subject to utter dissolution.

Then again, the waters are absorbed by the heat. Thus absorbed, the waters also wholly disappear. Thereupon the heat is turned into the air ; and the heat being so reduced, is wholly lost in the general atmosphere. The air, again, is swallowed up by the sky or ether.

O prince, the air becomes in this way absorbed totally by the sky. Thereafter the property of the sky, that is the sound, is lost in the element of darkness. Hence the sky ceases to exist. The heat-absorbing darkness destroys the senses. The darkness in its unnatural condition destroys all the deities with their principal and peculiar characteristics. The quality of greatness does away with the quality of darkness (*Aham*), which, again, is done away with by the superior qualities of goodness and energy.

O king ! Nature in its sound condition comprehends within itself all the qualities given birth to by time. Besides the phases, namely, the days and the nights, the time has no other properties. It has neither the beginning nor the end. It is eternal. It is above all manifestations. Time is also unchangeable. It has no decay, because it is the cause of all causes. Eternity is thus defined :—There is no speech in Eternity, which is also free from, or superior to these, namely, the mind, the quality of goodness, energy and darkness, the different properties of creation, such as the quality of greatness, etc. Eternity has neither life, nor intelligence. Nor it has any deity presiding over it.

Indeed, no special creation, like unto the world itself, is wrought by Eternity. Eternity knows no dream, no wake, and no sleep. Also there are no elements of sky, water, earth, air fire and the sun. It seems to be but a continuous sleep ; and it is like unto the vaccum. But it is not an empty name. Rather it is the most fundamental principle.

The dissolution of the different chief principles of creation or what is termed as Prakritic dissolution, takes place only when the energies of both the creative powers, namely, Prakriti and Purusha, rendered dull by the influence of time, are totally lost or destroyed. (11—22).

The consciousness again, that is based upon the intelligence, the senses and the objects of senses, is manifest only in them. But, that is not reckoned as an object, which is neither

visible nor different from the cause, of which it is the result. The object is rather the effect of delusion, because it has both the beginning and the end. The lamps, the eyes, and the forms are not different from the light or the energy itself, even as the intelligence and the sky, or the objects that are derived from or depend upon the both, are not greatly separate from Brahman, or the Supreme Spirit himself. Wakefulness, dreams and sleep are termed as merely the different conditions of intelligence. The assumptions also of the various appearances by the soul itself are rather the effects of its own illusory energy. As the clouds sometimes appear in the sky, and then disappear from it, so the Universe, where there is observed the cycle of creation and destruction of forms, is sometimes revealed by the soul, and sometimes, that is, during the period of dissolution it is kept hidden by or within itself.

O king ! What you have stated is true and just. All the causes, from which follow the different forms in the Universe appear as independent existences ; just as the threads are separately visible after they have been woven into cloths.

In the same manner, the causes and their effects, namely, the bodies themselves are noticed to the depend upon one another. Again, all things, that are known to depend upon the mutual connexion between the causes and the effects, are nothing but errors.

In fact, whatever objects, that have both the beginning and the end, are what is termed delusion itself. Nothing that is elemental can be visible, if it is not endued with the soul, although it is supposed to be manifest. But, when an object becomes manifest in the course of nature, then it must be supposed that that object is identical with the soul itself.

Next comes truth. As a matter of fact, it is unchangeable and unvaried. But, when the deluded persons ascribe variety to it, then it must be understood that such variety is rather like the kind of air in the inside of a water vessel, or like that in the interior of a room. This idea is surely erroneous, like the perception of the real sun in the inside of the water of a tank, or in the sky filled with the atmosphere. As the gold is converted into various ornaments of innumerable shapes, according to the varied tastes of the people ; and also as it

appears in those forms without any change in its real nature; so God, who is imperishable and eternal, is described to assume various forms according as men, led either by their individual social customs or guided by the rules of the Vedas, like to delineate him. As again the clouds, which are produced by the sun, and pass through the stages of evaporation and condensation, cover the sun itself; so darkness, or the over-estimation of one's self, which results in all actions, and which forms the chief attribute of Brahman himself, envelopes the true reality of every individual spirit, which forms the part and parcel of that supreme soul. But, when the clouds, that are produced by the sun, are dispersed, then the eyes become capable of beholding the true reality of the sun. In the same manner, when darkness, that constitutes the chief principle of creation, is removed by the force of consciousness of the Supreme Spirit, namely, of Brahman himself; it is then only that all the creatures are put in the way of realising the true nature of that Highest Essence, namely, Brahman. (23—33).

Thus when the reality of Achyuta is most seriously felt in the heart by means of severing the threads of all wordly bindings, that are like unto the delusive darkness itself, with the help of the sword of selfdenial and resignation of everything unto God Himself, it is then, O king, that the perfect dissolution of the Universe takes place.

O thou repressor of foes! some learned men who possess thorough insight into the subtlest of things, say that the dissolution of all things, from the subtlest down to the immobile existence, daily takes place. The different stages of existence of all created beings are constantly brought about according as time runs its course. From these state of existence follow both birth and death. Time, again, which is identical with God himself in appearance, has neither the begining nor the end. For this reason solely those conditions of life, that are like unto the motions of the stars and the planets in the sky, are never visible to the naked eye.

Thus I have described unto thee the four different sorts of dissolution, namely, the daily, the casual, the Prakritic, or one occurring in the course of nature, and the Perfect or

extraordinary dissolution. Also I have related unto thee the manner in which time courses onwards.

O thou most exalted of the Kuru race ! I have delineated unto thee the mysterious conduct of Narayana, who is the Soul of souls, and who again is the most exalted One in the whole Universe. These accounts of Hari—even Brahma himself is hardly able to perfectly describe. For the person, who is burnt by the fire of innumerable miseries and sufferings of this world, or who is willing to bridge over this ocean of worldly troubles and anxieties, which with difficulty cannot be crossed over, to taste to satiety the sweetness of speech about that Supreme and all-powerful Being, Narayana is the most appropriate expedient of attaining the desired ends. Already I had explained unto Narada, who is the same as the eternal God, Narayana Himself, this Purana-Sanhita. From him Krishna-Dwaipayana had heard it, who, again, being highly gratified with me, had related unto me this Sanhita in detail.

O thou foremost of the Kuru-race ! having been asked by Sounaka and others, Suka shall have revealed the truths of this Sanhita unto all the sages, who will be present in the great sacrificial meeting to be held for a long while at the field of Naimisha. (34—43).

CHAPTER V

A BRIEF DISCOURSE ON SUPREME BRAHMAN

The auspicious Sukadeva said :—O king ! I will now describe unto thee in detail the true nature of Hari, who is the Supreme Soul of both the mobile and immobile existence, and who again is endued with the super-human power. When the almighty One was in His kind disposition, Brahma sprang up from his body ; as also Rudra originated from his infuriated nature.

O king ! do thou give up the idea, that thou will die ; for this inferior thought is only common to the lower order of beings. Do thou know that the body did not exist before. Only it is seen now ; and therefore it will die of itself after a time. Whereas thyself or reality is not like thy body ; and hence it will not be subject to destruction. Now assuming a body as that of your son or grandson, thou wilt not

surely exist ; as the seedling springs from the seed. For thy body is quite different from thyself ; even as the fuel is quite unlike the fire itself. Whilst dreaming, one seems to sever his own head ; and whilst awake, he marks the dissolution of his body into the five chief elements. Only for reason as this the soul is unborn and eternal. Thus, when the body is dead ; the soul that resides in it, merges again into that Universal spirit (Brahman) ; even as the air inside of a vessel again mixes up with the outer atmosphere, no sooner that the vessel breaks. The faculties of the mind create the material bodies, and the principal creative properties (the quality of goodness, and energy and darkness), as well as the actions that are common to all individuals. The mind again is created by illusion, from which the whole world of creatives takes its rise. So long as the oil, the flat pot containing the oil, the threads and the fire are found together—the whole denominated as a lamp—produces light.

In the same way, both the body and the life, keeping together constitute birth. In fact, all creatures are born, or decayed by the destructive power of the quality of godness, energy and dullness found in them. The soul is never born. It is like unto the effulgence itself. It is superior to both, the subtle and gross existence. It is like unto the sky. It is the basis of the whole creation. It is immaterial and endless. Also it is unparalleled.

O Lord ! do thou meditate upon the soul that dwells in thy body ; and direct all thy thoughts upon the son of Vasudeva. For, thou art intelligent and endowed with the power of guessing commended by a Brahmana. On that eventful day *Takshaka* (the king of the serpents) will not venture to cause thy death. And even the very causes themselves that bring forth Death, will not dare destroy thee. For, thou art the lord of deaths themselves. 'I am Brahman ; the Supreme Being, Brahman is I.' With this meditation in thy mind do thou conjoin thy own soul with that nameless and universal soul. Then thou shalt see that the licking and biting *Takshayaka* is not a separate body from thee, or from thy soul.

O king ! now I have related unto thee everything about the soul. Also I have narrated in detail all the actions of Hari, who is the Supreme Soul of the Universe which thou didst ask me. What more do thou like to hear ? (1—13).

CHAPTER VI

COMPILATION OF THE BRANCHES OF THE VEDAS

The auspicious Suta said :—Having been addressed to by Sukadeva, the son of Vysadeva, who hold direct communion with God Himself, and who finds equality in all creatures,—the king Parikshit listens to them all. Then having placed the head upon his feet and folded his hands, he said unto him thus :—

The auspicious King said :—O Lord ! I have been blessed with all success and favours were poured forth upon me. Because thou hast just related unto me all about that Supreme Being, Hari, who is most kind and who is boundless and who again, has no beginning. It is not wonderful that thou dost pour forth blessing upon all creatures who are severely oppressed by the miseries of the world. We hear from thee the great *Purana-Sanhita*, which contains all accounts of God, who is the auspiciousness.

O God ! I am now not at all afraid of death that may ensue from the biting of the serpent, known by the name of Takshyaka. For, I have already been admitted unto the region of Brahma, as thou hast shown to me the eternal path of salvation.

O Brahman ! do thou command me so that I may restrain my speech and direct it towards that imperishable Supreme Being, and that I may resign my whole heart unto Him, who forms the ground-work of all aspirations for the reason of my attaining salvation. By the cultivation of the supreme knowledge in respect to thyself, my spiritual ignorance and the concomitant prejudices have all vanished. And it is thou, O Lord, who hast granted unto me the highest bliss under the auspices of thyself. (1—7).

Suta said—Having been thus addressed by king Parikshit, the most powerful son of Vyasa had enjoined him to give effect to what he aimed at ; and then, obtaining from him proper worship, he went away with the other mendicants. Thereupon the royal sage Parikshit directed his whole heart towards that Supreme Spirit by means of superior intelligence and he meditated upon that highest soul and became as motionless as the tree itself unmoved by the wind. In this

way the royal sage at once reached the most blissful region. The royal devotee seated himself on the banks of the Janhavi (the Ganges) upon the Kusa grass scattered over the ground, with his face directed towards the north. He then became free from all scruples, and he restrained his speech wholly. Whilst he (the king) remained in that posture, the royal saint became deeply engrossed in the meditation of that Highest Soul.

O regenerate persons ! having been sent by the wrathful son of a twice-born one, Takshyaka had come to the King with a view to bite him to death. But on the way he saw Kasyapa. Thereupon Takshyaka, intent upon the destruction of the king, frustrated all the hopes of Kasyapa by giving away riches unto him (Kasyapa). Takshyaka then assumed the form of a Brahmana, and stealthily bit the king.

The body of the royal sage (Parikshit), who was now being occupied by Brahman, was instantly burnt to ashes by the venom of the monarch of snakes, the venom of the like unto the fire itself,—in the presence of all the persons, who had gathered then round the king. Then there arose a great uproar in all places, both in the earth and the sky, as well as in heaven. Thereby all the celestials, the immortals and the men, all became struck with amazement. Then the celestial kettle-drum began to be struck ; and the Gandharvas and the Apsaras went on singing excellent songs. The Gods themselves uttered innumerable praises ; and they even showered flowers on that occasion. (8—15).

Having heard that his father was bitten by Takshyaka, Janamejaya became restless with anger. Then he being accompanied by the regenerate persons, offered up according to the necessary ceremonies all the snakes unto the sacrificial blazing fire, which was prepared for the destruction of all the Nagas. All the great snakes were burnt. Beholding this, Takshyaka became highly oppressed with terror and at length he took refuge under Indra (the celestial king). When the royal son of Parikshit could not find out Takshyaka in the midst of that sacrificial fire, he addressed the regenerate sages saying :—"O ! why Takshyaka, the worst of the snakes, has not been burnt as yet ?"

To this the twice-born persons replied, saying :—"O fore-

most of the Kings ! that venomous serpent took shelter under Indra who was protecting him. In fact, Indra has kept him within the limits of his authority. It is for this reason solely that he has not been made a victim to this fire."

Having heard this, the liberal-minded Janamejaya addressed the regenerate persons, saying, "O Brahmana ! why do ye not cause Takshyaka along with Indra himself to fall into this sacrificial fire ?

Thereupon the regenerate persons offered up unto the great sacrificial fire the great Takshyaka along with Indra himself who was accompanied by the rovers of heaven, saying "O Takshyaka ! do thou fall into this fire along with thy protector, Indra."

Whilst the Brahmanas uttered these reproachful expressions to him, Indra became senseless with rage ; and he came down from his celestial residence by means of his balloon, accompanied by Takshyaka. Thus while Indra was descending from heaven in his balloon, accompanied by Takshyaka, Brihaspati, the son of Angirasa, witnessed him ; and he then addressed the monarch saying, "O lord of men ! thou canst not kill this monarch of the snakes, for he is immortal. Also thou canst not destroy Indra, who again is immortal ; as also he is beyond the reach of all indispositions. O king ! men's existence, their death, and their departing to the other world, all are regulated by the consequence of their own actions. As a matter of course, there exists nothing in this world, which can be called to afford pleasure and pain. O monarch ! The death, which follows from the biting of the serpent, or from the hands of the thieves, or from fire, water, hunger, thirst and disease, is principally guided by the results of actions done by persons during their past existence.

O king, do thou, therefore close the observance of this particular sacrifice. Because, from this ensues malice ; as all the serpents are being burnt therein. Do thou know it for certain that men must suffer the results of their previous actions. (16—27).

Suta said :—On hearing these words of the high class saint king Janamejaya agreed to his proposals ; and he wholly abandoned the celebration of the sacrificial fire, as well as

the act of offering the helpless serpents upon it. He then paid proper homage unto Brihaspati. This is undoubtedly the influence of illusion, which Vishnu has scattered over all. Though all the created beings have sprung from Vishnu, yet they are all closely attached to the elemental creation on account of their being subject to the different principles on which the existence of the whole Universe is based. When the philosophy of the soul is thoroughly discussed by these learned men, who are conversant with the knowledge in respect to the soul itself, it is then that the dark illusion cannot possibly exist hand in hand with the soul, without being terrified. In that soul no struggles can reside ; for, they constitute the only refuge of illusion itself. There also nothing like the orderly phenomenon of the mind is witnessed ; that is, there the mind in its passive condition neither proposes nor disposes of anything. The creator, the means of creation, as well as the creation itself, these three and their resultant, namely, all the creatures of the universe themselves, do not rest with that Supreme Soul. It is above all affections. It is unchangeable. Forsaking pride or haughtiness, the high class sages always move within the sphere of that Supreme Spirit. The devotees, on the other hand, become able through the help of that highest essence to get rid of the ideas regarding *what is* and *what is not*. They also never boast of their corporeal existence ; and instead of becoming friends of others contract intimacy with that Supreme Spirit and embrace Him. Then at length having engaged their mind in abstract meditation, they identify the Supreme Spirit with Vishnu Himself. Those persons, who cherish no such ideas as *this is my body and self* or *this is my home*, possess a true idea of reality of Vishnu Himself.

Assuming human forms, men should always tolerate the reproachful expressions used by others. They should not insult other people ; or quarrel with one another. Do I bow down unto that auspicious and the most intelligent Vyasadeva. I acquired the knowledge of this Sanhita by reflecting upon his feet, that are like unto the lotuses themselves.

The auspicious Sounaka said :—O thou who art honest and wise ! do thou describe unto us, into how many parts the Vedas were divided by the disciples of Vyasa, headed by the

high-souled Paila, who himself was the chief preceptor of the Vedas. (28—36).

Suta said :—O Brahman ! the sound originates from the sky that is lodged in the heart of Brahma who occupies the highest and the most blissful region, and who is ever engaged in the meditation of the Supreme Spirit. If we can restrain all our senses properly, we can easily feel that the sound is ever present.

O Brahman ! the high class devotees have washed off all the impurities of their soul, that are either physical, spiritual or accidental, by their constant services unto that essential things. Thereby these devotees have in the long run attained salvation.

From the sound originates Om, comprehending the three letters. Om is self-manifest. It also explains the nature of that all-powerful and Supreme Soul, Brahman. He who acquires eternal knowledge by means of controlling the different passions or who listens to this self-manifest but inexpressible Om, is surely reckoned to be identical with the Supreme Spirit.

From the self-manifest Om follows the power of speech. Om, again, rises in the heaven of heart, after it has come out of the soul. The Supreme Soul—Brahma, who has revealed himself, is recognised by this appellation, which again is the paramount cause of all the Mantras, the Upanishads, as also of the Vedas themselves.

O thou descendant of the race of Bhrigu ! Om has three aspects according as it is composed of the three letters of the alphabet, namely, the first and the fifth of the vowels, and the twenty-fifth of the consonants. These three letters again, are symbolical of the quality of goodness, energy and darkness. They also indicate the names of things, their significations, as well as their professions.

From these again, several others were created by Brahma which have their respective sounds, namely, the Antastha, Usma, Swara, Sparsha, Hrasva and Deergha. Thereafter Brahma created the four Vedas, coming out of his four mouths, as well as the seven Lokas and the Om with the object of performing the four-fold Hotra ceremony. He also taught these Vedas unto those of the great ascetics or his

sons, who were found to be versed in pronouncing the Vedas. These ascetics and preceptors of religion again, instructed the same to their own sons and disciples. (33—44).

Their disciples and the disciples of those disciples obtained the Vedas successively during the four consecutive Yugas. At the commencement of the *Dwapara Yuga*, the Vedas were divided into four parts by the great sages. Beholding that the people, influenced by time, were enjoying only short lives, and they were less intelligent and greatly wicked, the great saints divided the Vedas into several other parts in obedience to the dictates of the God Achyuta, who was deeply impressed upon their minds.

O Brahman ! O the most exalted one ! meanwhile Brahma and the other *Lokapalas* prayed unto God to protect their virtue which was then gradually falling off. On the other hand, the God, who is the embodiment of goodness itself, took birth in the womb of Satyavati, begotten by Parasara. *Vedavyasa* having been thus born then divided the Vedas into four chief parts. He also compiled four *Sanhitas* out of the text of the four Vedas. These *Sanhitas* were named *Sama*, *Yagu*, *Rig* and *Atharva*, just as man discovers various kinds of gems out of the mine containing valuable stones.

O Brahman ! magnanimous *Vyasadeva* called his four disciples before him ; and taught to each of them one of those four *Sanhitas*. *Paila* thus obtained the first one called the *Bavricha* or *Rig Veda*. Another disciple named *Vaisampayana* obtained the second part of the *Yajus*, also called *Nigama*.

The *Sanhita* compiled from the *Sama Veda* was taught to *Jaimini*. At last *Sumantra* obtained thorough instructions from the *Angirashi* or the *Atharva-Sanhita*. The sage named *Paila* explained his own *Sanhita* unto *Indrapramat* and *Vaskala*. O descendant of the *Bhrigu* race ! *Vaskala* again divided his own *Sanhita* into four parts, and he taught them to his disciples named *Badhya*, *Yajnavalka*, *Parasara* and *Agnimitra*. *Indrapramati* taught his own *Sanhita* to the learned sage *Mandukeya*. *Devamitra*, *Shavarjee* and other disciples of the *Mandukeya* also learned it from their preceptor. (45—56).

Sakulya, the son of *Mandukeya*, divided his own *Sanhita* into five parts which he taught to his disciples named *Batsa*,

Mudgasa, Salia, Gokhalya and Sisira. Sakulya's disciple, the sage Jatakarma imparted the knowledge of his own Sanhita along with Nirukta unto :Balaka, Paila, Javala and Biraja. The son of Vaskala compiled the Sanhita called Balakhalya from those branches of the Vedas mentioned above. This compilation was studied by the Daityas known by the names of Balayani, Vajya and Kasara. The above-mentioned Bavricha Sanhitas were adopted by all the Brahmanical sages. The person who listens to the recitation of these different parts of the Vedas is wholly released from all sins committed by him.

Vaisampayana had two disciples named Addharyu and Charaka. They were known by the common name of Charaka, because they observed the most severe vow which was greatly valued by their preceptor and which also was destructive of the sins resulting from killing a regenerate person. Yajnavalka, the disciple of Vaisampayana, said, "O God ! what will result from the vows observed by the disciples of less ascetic value. I will destroy all my sins by practising the most difficult vows."

On hearing these words of his disciple, the preceptor Vaisampayana became highly enraged and said, "Do thou go away. I do not want thee. Being my disciple, thou hast insulted a twice-born person. Do thou immediately abandon the knowledge that thou hast learnt from me. Do thou leave this place at once."

Yajnavalka, the son of Devaratha, vomitted out the knowledge of the Veda called Yaju, and then he went away immediately. Thereupon the great sages beheld what happened ; and most willingly adopted these scriptural works for their study ; even as the Tittira birds pick up from the ground what they earnestly aim at. Hence sprang that excellent branch of the Veda known by the name of Taittiriya. O Brahmana ! After this Yajnavalka was very desirous of searching after the Veda which was unknown to his preceptor. He, therefore, continued to praise the God, most particularly the Sun in the following language. (57—66).

The auspicious Yajnavalka said :—O Lord Sun ! Salutations be unto thee ! Although thou art One, yet thou dost assume the forms of Soul and Time. Also thou dost

manifest thyself in everything, from Brahma down to the immobile existence. Thou art again, the happy body of all the created beings, that are divided into four different classes. Moreover, thou art present in the form of sky throughout the entire Universe, both within and without it, without being covered over by any *appellation*. Moreover, embodying thyself in the forms of minutes, seconds, and years, thou dost take up from the earth, and shower down upon it, the water ; and thereby thou dost allow the world to fare smoothly onwards.

O Lord of the gods ! O sun ! Thou dost root out the cause of all misfortunes and miseries, to which thy prayerful devotees are ever subject, by thy help of performing the prayers of God as prescribed in the Vedas on the three special junctures of the day.

O thou who dost possess high ascetic value ! Do I reflect upon thy power of generating asceticism. Thou dost understand the very essence of things. Thou art thy own shelter. Again, thou dost lead the mind, the senses, as well as the different vital powers of existences, both mobile and immobile, to their proper duties. Thou dost guide persons to the performance of prayers and praises on the three special junctures of the day, which annihilate the seeds of both bad actions and sorrows of thy votaries. Whilst thou dost witness the people swallowed by Darkness, that is like unto a gigantic serpent with a fearful mouth ; or whilst thou dost see them as senseless as the dead ; it is then, O Lord, that thou art moved by thy natural kindness, and dost go at once to benefit them.

Moreover, thou dost rove about on all sides rousing great terror in the minds of the kings, who are really very dishonest. Thou art worshipped by the guardians of the different directions, to which thou dost go. During their worship, the *Dikpalas* pour forth water, mixed with the pollens of lotuses, unto thyself. O God, I do pray from thee the knowledge of the Vedas, called *Yaju*, which others do not know. It is for this reason simply that I do worship thy lotus-like feet, that are ever served by the preceptors of the three worlds. (67—72).

The auspicious Suta said :—Having been thus praised by

Yajnavalkā, the Sun of extraordinary power and splendour became highly gratified. He then assumed the form of a horse. Thereupon the God imparted unto the sage the knowledge of the Yajus, with which all other persons were not at all conversant. Yajnavalka, on the other hand, created fifteen chief branches or *sakhas* out of the Yajus, he received. Kanya, Maddhandinada, and other saints adopted these special branches of knowledge, which sprang from the manes of the horse, wherewith the Sun identified himself. These *sakhas* or branches of the Veda were called Bajasas; for they had come from the Bajas or the mane of that horse (Sun).

The son of the sage Jaimini, who was conversant with the texts of the Sama Veda, was known by the name of Sumantra, who had a son named Sutavana. Jaimini had taught the Sanhita, which he had taken for his own to both his son and grandson.

O Brahman! Sukarma, the most intelligent pupil of Jaimini, divided the principles of Sama Veda, that is like unto a great tree, into a thousand Sanhitas, constituted of essences of the Samas. Hiranyanabha, born in the country of Kosala and Pauspanji,—the two pupils of Sukarma, as well as Avanta,—who was versed in the knowledge of the Supreme Spirit,—adopted this Sanhita for their special studies. Posupanji, Asanta and Hiranyanabha had five hundred pupils in the northern countries, who were all versed in the Sama Veda. They were, therefore, celebrated as the northern men. But some of those learned disciples were often called the men of the West.

Again the disciples of Pouspanji named Lougakhi, Lugali, Kulya, Kashida and Kukshi adopted several hundreds of Sanhitas for their study. Krita, the disciple of Hiranyanabha, instructed fourteen Sanhitas into his pupils. And Avanta, who was conversant with the knowledge of the Supreme Spirit taught the remaining Sanhitas and their parts unto his own disciples. (73—80).

CHAPTER VII

THE CHIEF CHARACTERISTICS OF THE PURANAS

The auspicious Suta said :—Sumanta who was versed in the Atharva Veda, taught his pupil named Kabandha, the texts of the Sanhita bearing his own name. He, too, imparted his knowledge unto Pathya and Vedadarshaka. Suklayani, Brahmavali, Madosha and Pippalayani are the disciples of Vedadarshaka. Do thou now hear the names of the disciples of Pathya, as well as the accounts given by those disciples.

O Brahman ! Kumuda, Sunaka and Jajali were conversant with the texts of the Atharva Veda. Sunaka had two disciples named Bauru and Saindhavayana. They studied the two Sanhitas. Shavarna and several other persons were the disciples of Saindhavayana. Nakshatrakala, Santikalpa, Kashyapa, Angirasha, etc. were the teachers of the Atharva Veda.

O Sage ! do thou now hear the names of those persons, who were well acquainted with the texts of all the Puranas. These persons are six in number ; such as Trayaruni, Kashyapa, Shavarni, Akritavrana, Vaishampayana and Harita. Each of these men, conversant with the principles of the Puranas, learned one of the Sanhitas respectively from my father, who was the disciple of Vyasadeva. I am the disciple of these six learned persons ; and I, therefore, have studied these six sacred treatises under them. I myself and Kashyapa, Shavarni and Akritavrana, the disciple of Rama, have learned the four principal Sanhitas from Vyasa's disciple.

O Brahman ! Do thou listen with intelligence the definitions of the Puranas, ascertained by the Brahmanical sages according to the principles as laid down in the Vedas.

Sharga, Bisharga, Britti, Raksha, Antara, Bansha, Bansanucharita, Sousta, Hetu and Apasraya are the ten prominent features of the Puranas. But some persons, versed in the Puranas, ascribe these ten traits to these holy works ; whereas, O Brahman, others ascribe only five, according to the greater or less importance of these features. From the discord of the three principal attributes of creation rises the consciousness of greatness. From this again, the idea of

egoism takes its birth. Then egoism gives rise to the different senses and sensibilities, as well as to the objects of senses themselves, along with the deities presiding over them. This entire process is called *Sharga*.

Bisharga, again, is but a collection, embodied in this visible Universe. This follows as a natural consequence, from or based upon the aims and actions to which men are led during their previous existence. This process is only like unto the production of one seed from another. In this world, the means, which men and other created beings, moving or not moving, adopt for themselves, being urged by their own nature and inherent tendencies, is called *Britti*, or profession. (1-13).

Raksha, or preservation is defined to be the desire on the part of the God—that Superhuman Being who is always intent upon the destruction of the enemies of the Vedas during every Yuga, to protect the beasts, the birds, the men, the Rishis and the celestials. *Manwantara*, or rest, is explained to be the way in which Manu and his sons, the celestials, the lords of the celestials, the ascetic and also the six different incarnations of God Himself remain in their respective situations.

Bansacharita or the history of the race, is defined to be the history of the Kings, as well as the most exalted amongst them, whose names were already mentioned. The four kinds of dissolution, namely the causal, the natural, the extraordinary and that one occurring daily, which follow from the natural circumstances of the Universe, or from the illusory energy of God Himself, are in the opinion of the learned men, called *Soustha* or preservation.

The creatures work out ends on account of Spiritual ignorance; and they therefore become the causes of the formation of the entire Universe. This is what is called *Hetu* or the prime cause.

This cause is in the opinion of some learned men, identical with consciousness itself. But in the opinion of others it is physical, or what is called appellative. The Supreme Being who stands as the vital principal during the three different conditions of man's existence, namely, during the hours of wake or dream or sleep; and also who keeps

connection with the persons when they stand as the visible forms of the illusion itself ; or who has no connection with them, when they rest alive with their soul concentrated in God,—is known as Brahman, and otherwise termed as *Apasraya* or the refuge of all.

Again the Super-human agent, who is connected or non-connected with the things of the Universe through the different stages of their development, from their birth down to their destruction, is the same as *Apasraya*, or the refuge. This agent is also intimately associated with all the existences even as the earth, the form and the appellation are always connected with the vessel, or other material bodies. When the mind becomes peaceful, or free from its three principal professions, it is then only that we can have a thorough knowledge of the soul itself ; and also having driven away our spiritual ignorance, we can do away withall our attempts and struggles.

The sages versed in the antiquities have defined the Puranas by expounding the above principles or truths as laid down in them. They have enumerated those Puranas, and have ascertained that they were only eighteen in number, viz., Brahma, Padma, Bhishnu, Shiva, Linga, Gorura, Narada, Bhagavata, Agni, Skanda, Bhavishya, Brahmavaivarta, Markandeya, Bamana, Baraha, Matsya, Kurma and Brahmanda.

O Brahman ! I have thus related unto thee all accounts of the division of the Vedas into their several parts, which was made by the disciples of Vyasa's disciples, as well as by the disciples of their disciples. When these accounts are carefully heard, Brahmanic energy immensely increases. (14—25).

CHAPTER VIII EULOGY UNTO NARAYANA

The auspicious Sounaka said :—O Suta ! O thou who art the honest and virtuous ! O thou who art the foremost of the speakers ! I bless thee with long life. Do thou narrate unto me all that I ask of thee. Because, thou art the leader of those persons who are roving over this ocean of world which is too difficult to cross over. The men say that the sage Markandeya, the son of Mrikanda, enjoys an eternal life ;

and he survived the dissolution of the entire Universe. As a matter of fact, nothing remained of this Universe at the time of the general dissolution. O ! do thou tell me how this could possibly take place."

During the present age, Markandeya has descended from our dynasty, and he is the most exalted of the Bhrigu race. But no destruction of the creatures of this Universe has taken place by this time. Hence, how is it that he lived after this elemental dissolution ?

Again, whilst the great sage was living alone on the fearful ocean of dissolution, he saw an extraordinary infant lying on the leaves of a banian tree, floating on the surface of the water of the ocean. This has been insoluble doubt. We are very curious to know all about this. Do thou therefore, remove our doubts. For, thou art a great devotee and also thou art conversant with the principles of the Puranas. (1-5).

The auspicious Suta said :—O thou saint of the highest class ! the question that thou hast put, explains men's doubts and it comprehends all accounts of Narayana. By the recitation of these holy accounts, all sins, naturally committed by men during the Kali-Yuga, are at once driven away. Having been variously initiated by his father, in the different stages of his life, from whilst he was in the womb of the mother down to his being made a twice-born one, Markandeya began to study the Vedas ; and after having finished them, he strictly engaged himself in the practice of severe asceticism. Markandeya then commenced to practise the most severe vows. His passions were wholly spent. He bore matted hairs. He put on the barks of trees instead of garments. He bore a Kamandalu (a kind of utensil for carrying water). He also carried with him a staff, the sacred thread, the mekhala (belt), the skin of a deer named Krishnasara and the holy kusa grass. With a view to enhance his virtue, he properly worshipped Sri Hari, during the two twilight hours of the day, in the forms of the Sun, the Fire, the Preceptor, the Regenerate Person, and the Supreme Spirit. Moreover, he continued to suppress all utterances, and he gave away, both in the morning and evening, all the articles, that he had collected by begging during the day, into the hands of his preceptor. When he

was enjoined by the preceptor, then only he fed himself ; but otherwise he generally observed fasting.

Thus having wholly engaged himself in asceticism, as well as in the study of the Vedas, that great sage Markandeya properly worshipped Hrishikesha for a long period of ten thousand years. By virtue of such austere asceticism, he gained a decisive victory over Death, who is almost unconquerable. On observing his severe asceticism, Brahma himself, Siva, Bhrigu, Daksha, and the other sons of Brahma, the immortal celestials, the Pitrîs, and the other creatures all, in fact, were struck with amazement. (6—12).

The great devotee Markandeya, having thus observed the strict vows by engaging himself in the practice of severe asceticism and in the study of the Vedas, became entirely released from the passion of anger and miseries ; as also he began to meditate upon the Supreme Soul—the Supreme Being—in his heart. Thus having engaged his whole heart in severe devotion, the great ascetic spent a long period of six Manwantaras.

O Supreme Being ! having heard of the conduct of this devotee, Indra, the king of the celestials, became highly afraid of this severe practice of asceticism. He (Indra), therefore, began to put obstacles on the way of this sage on the seventh Manwantara. With a view to distract him (the sage) from this severe practice, he (Indra) sent down the Gandharvas, the apsaras, the God of Love, the Summer, the sweet breeze blowing from the Malaya mountains, temptation and pride.

O Lord ! these evil agents, too, departed towards the sacred retreat of the devotee, which was situated to the north of the Himalayas. There they witnessed the two rivers, the Puspabhadra and the Chitra. The asylum of the great sage Markandeya was noticed to be most sacred. It was adorned with the most beautiful trees and the ornamental creepers. Lots of good-looking birds sang round it. Excellently excavated tanks were also found to deck this sacred abode of the great saint Markandeya. Thereabout the holy asylum the honey-bees continued to buzz, as if they had lost their instinct. The cuckoos, also, sang in great amusement. The peacocks, again, roved about, most gaudily dressed like the

actors on the stage. The birds were seen to sing madly all round the asylum. The breeze, sweetly blowing from the Malaya mountains and taking away with it all the particles of snow embraced the flowers themselves ; and as it blew, it awakened boundless love in all. (13—20).

Thus, there the happy spring was found to be ever present with all its accompaniments. At the approach of the night the Moon appeared on the firmament. The trees and the creepers bore bunches of flowers and fruits, and they appeared to be embracing one another. Then the God of love, who is the ring leader of all the heavenly fairies, appeared there immediately. The Gandharvas, again, followed the God of love, and they then began to sing, and played upon all sorts of musical instruments. Thereby they produced a sweet harmony. These attendants of Indra witnessed that the great saint had seated himself before the altar after having finished the act of offering oblations unto the sacrificial fire. He then opened his eyes, and appeared even as the embodied form of the God of fire himself, who seemed to be too difficult to be extinguished.

Thereafter the heavenly damsels began to dance before him. The heavenly songsters sang round him and played upon the various sorts of musical instruments, namely, the flute, and the *panavas*, etc. They also struck the celestial kettle-drum, most excellently. The God of love then pierced his select five arrows unto him (the saint) with the help of his famous bow. The Spring, Temptation and Pride who were now in the service of the celestial king Indra, endeavoured together to agitate the mind of that great ascetic.

Thereupon an Apsara known by the name of *Punjikastala*, began to dance round the sage, and hurled unto him her amorous glances. Her well-formed waist was waving this and that way on account of the heaviness of her swelling breast, at the time of dancing. The beautiful floral wreaths flowed down from her well-donned hair-locks. Her love-exciting smiling glances moved round. The breeze blowing from the direction of the Malaya mountains, deprived her of the fine cloth that she put on. On account of this God of Love presumed that the sage was now well within his reach. Therefore, he at once hurled his celebrated five shafts

at the sage. But all the attempts became futile, like the muscular exercise of a person, without any physical strength.

O Saint ! those attendants of Indra, who were intent upon doing injury to the sage, were burnt to ashes by his fiery energy. The rest fled away from the great devotee ; just as the boys run away on seeing a serpent roused from sleep.

O Brahman ! although been thus oppressed by the evil companions of Indra, the illustrious sage Markandeya could hardly be affected by the power of delusion exercised on him. As a matter of fact, this is not a new thing in respect to the persons who are really very great and honest. Having heard that all his attendants along with the God of Love himself had been eclipsed by the super-human energy of the great ascetic (Markandeya) and also having learnt about the extraordinary powers of that sage, Indra himself became struck with great astonishment. (21—31).

Thus, while the sage kept his heart wholly occupied in the practice of severe asceticism, as well as in the study of the Vedas, Hari—Lord Narayana incarnating himself in the form of a man—appeared before that sage (Markandeya) with a view to shower forth blessings upon him. Thus Narayana and Narayana in man, these two personages appeared before the sage, putting on two different garbs, black and white. Their eyes looked like the fresh lotuses themselves. Both of them had four arms. The bark of trees and the skin of the deer formed their garments. They bore the *Kusha* grass in their hands. They also carried the sacred threads round their necks, indicative of the nine principal virtues in the wearers. Moreover they bore *Kamandalus* (water vessels), bamboo sticks, the lotuses, the garlands of bones and a handful of *Kusha* grass. They looked like the embodied forms of devotion itself as well as of the Vedas ; for, they appeared as red as the effulgent lightning itself. But when the great sage saw God Narayana, incarnating himself in the form of man, being worshipped by the chief of the celestials, Indra, with his head raised up,—instantly he got up from his seat and bowed down unto them with great veneration with his whole body lying

prostrate upon the ground before them. Beholding them two before him, his senses, his soul, as well as his whole heart were entirely filled with overwhelming joy. The down on his body stood erect and his eyes over-flowed with tears of joy. Having been thus moved with ecstacy, he could hardly behold them fully. The sage then rose up and folded his hands. Thereafter, as though embracing both the deities with a humble speech full of enough earnestness, the sage addressed the deities in a voice choked up with tears saying, 'Salutations be unto Ye Gods ! Salutations be unto Ye both !!' After this the sage offered them suitable seats. He also washed their feet and served them by offering water for rinsing their mouths. Besides, he offered unto the deities sandal paste, sweet-scented articles and beautiful floral wreaths. When the two respectful Beings thus seated themselves with ease, and were most willing to grant favours unto him,—the great ascetic again bowed down unto their feet and addressed them saying. (33—38).

The auspicious Markandeya said :—"O Lord ! how shall I describe thee ? It is a noted fact that the lives of all creatures—of Brahma, of Siva, as well as of my own have flowed down from thee. The power of speech also has flowed down from thee. For this reason simply, there exists no difference between things. Therefore, O Lord, the persons, who praise thee with speeches flowing down from thyself, contract intimacy with thee.

O God ! these two forms of thyself have been assumed by thee with a view to benefit the Universe and to remove from it all sorts of miseries. Thou also dost give salvation unto all.

O Lord ! thou hast incarnated thyself in the forms of fish, tortoise etc. in order to preserve this creation. Moreover, it is thou who like *Urnanabha* dost destroy this Universe after having created it. Thou art the preserver as well as the lord of the mobile and immobile Universe. Do I bow down unto thy feet. He who takes shelter under thy feet, is never affected by the evil effects of actions, or of the properties of creation, or of time (Kala) itself. He is again not touched by any one of the miseries as descri-

bed before. Those sages who ever remember the Vedas, repeatedly chant thy praises, bow down unto thy feet, and also worship thee for obtaining shelter under thy feet.

O God ! men are always subject to fear. They have no other means of attaining salvation than taking refuge under thy feet. Brahma lasts for a period of two *Parardhas*. Even he himself is most afraid of thyself, who art like unto Death. What need is there to make mention of those persons who are created by Brahma ?

O Lord ! after having farsaken the material body, which puts a veil upon the soul, and also which is unreal, transitory, useless, and swelling prominently upon the personality itself, I do worship thy feet, that are like unto the true consciousness itself, and also that are like unto the disposing agent of all created beings. Men, worshipping those feet, have in the end all their desires perfectly fulfilled.

O God ! O thou real friend of the soul ! thy quality of goodness, energy and darkness are the very cause of the creation, the preservation and the destruction of this Universe. Thou art also made up of illusion itself. Again thou art the most mysterious of all beings. Thy mystical quality of goodness contributes to the salvation of all creatures. But various miseries of persons and their fears, as also their loss of senses result from thy other attributes, namely, energy and darkness.

O God ! the learned sages worship thee as well as those persons who are devoted to thyself ; whilst they or thou dost assume the form of Narayana. Thy devotees regard thy quality of goodness to be the same as thy personality. From this thy purest attribute men derive fearlessness and the condition of self-contentment.

O Lord ! do I bow down unto thee, who dost preside over my inner soul ; who art the embodied form of Narayana ; who art the preceptor of the universe ; who art the lord of the celestials ; who dost pervade through the whole of the universe ; who art the foremost of all persons, that is, the most righteous sage ; who art Narayana himself ; who dost possess the restrained speech ; and who art the disposer of all the Vedas. The intelligence is covered over

by thy illusory energy. It is simply for this reason that persons cannot recognise thy reality. Because their mind always runs through the evil paths, as shown or pointed out by their own deceiving senses.

Again, the person who could not understand thee before, is sure to recognise thy reality, if he can have a thorough knowledge of the Vedas which have descended from thyself, who art the preceptor of the Universe. The knowledge of the reality is kept hidden from ourselves, because we possess the material bodies. The reason for that is as follows :—

The reality of thy varied nature is like unto the manifold subjects dealt with in the different systems of Philosophy, such as Sankhya and others. Therefore Brahma and other learned saints could not understand thy reality even after they have made their utmost. As such thy real nature is only manifest in the Vedas. Hence those holy compilations show what thou really art.

O Lord! thou art of such a mysterious character as stated above ; so do I bow down unto thyself. (39—49).

CHAPTER IX

MARKANDEYA EXPERIENCES ILLUSION OF THE LORD

The auspicious Suta said :—When the intelligent sage Markandeya eulogised the Lord as aforesaid, then lord Narayana, the companion of Nara, was highly pleased and addressed the foremost of the Bhrigu race (the sage Markandeya) the following words :—

"O thou foremost of the Brahmana-sage ! by dint of thy meditation, learning of the Vedas, restricted mode of life, unflinching devotion unto Me and firm concentration of thy mind, thou hast attained success of thy mission. We have been pleased at thee and propitiated by thy great devotion unto austere penances. Good be to thee. Thou mayst now ask for any boon that thou desirest. We shall be pleased to grant thee desired boons."

Thereupon the auspicious sage Markandeya replied saying :—"O thou the lord of the gods ! O thou remover of distress of the miserable ones ! O thou who art without

decay ! thou hast pointed out unto me the sumnum bonum of my life. After having once been favoured with the sight of thine lotus-like feet, what should I yet care for any boon ? Thou art that very Lord now before my eye-sight,—the sight of whose lotus-feet confers upon even ordinary men with ripe mind cultured with yoga-exercises the region of Brahma and others like him. O thou having lotus-like eyes ! O thou the peaks, so to say, of auspiciousness ! I have yet only a curiosity of having direct experience of thy illusion, because by reason of thy illusion the men and also the Lokapalas feel distinction in things and beings." (1—6).

The auspicious Suta said :—O Muni ! The Rishi having spoken as above, and having duly worshipped the Lord, the latter with a smiling face said, "Be it so" and departed towards the Badrikasrama. Thereupon that Rishi having remained in his own hermitage absorbed in meditation upon the Lord through fire, sun, moon, water, earth, air, sky and the soul etc., and also went on worshipping the Lord regularly with the articles conceived in his mind. At times, being overwhelmed by his love unto the beloved Lord, the Muni would forget even the usual worship of Lord.

O Brahman ! O thou foremost of all beings ! Once that Muni was seated on the bank of the river *Puspabhadra* in the evening, when a great storm arose and was followed with tremendous roaring sound. Following the storm there appeared in the sky terrible watery clouds, which accompanied with lightning and roar began to shower rains solid like pieces of dice. (7—13).

Just after the storm and rain had commenced, the surrounding four Oceans of the four quarters seemed to rush up with mountain-high waves full of large whales of terrible appearance inundating the boundary lands and threatening to shallow up the whole earth. Finding himself along with four kinds of beings, within and without, covered up with rains and storm and waves of the ocean, he felt pained and agitated in mind very much. He saw the whirlwind in the ocean. The shower of rains gradually covered earth, islands, hills and mountains. The earth, sky, heaven, the stars and the quarters comprising the whole universe became submerged in water, only that great Muni alone remained above the

surface of the water. With his dishevelled cluster of matted locks, that Muni began to wander about like an immobile object or a blind man. He was greatly afflicted with hunger and thirst, and terrified by the *Makaras* and *Timingalas*. He was hard hit by waves and storms, and being greatly fatigued in roaming about the darkness, that Muni knew not the quarters, the sky or the earth either. In this way roaming about in the Ocean under the illusory energy of the Lord, that great Rishi Markandeya passed hundreds of thousands of *Ajuta* years. While thus wandering about in the ocean that great Rishi once found at an elevated land of the earth a small Banian tree beautifully adorned with flowers and fruits. The Rishi saw a baby was lying in the nest on a branch on the north-west side of the tree. The halo around the baby was dispersing the surrounding darkness. His complexion resembled the best of *Marakata* gem, his countenance graceful, his neck resembling a conch, his breast wide, and nose beautiful, and his eye-brows were charming. His breath was shaking his curly locks of hair. The inside of his ears was decorated like the inside of conches, and with his ears had pendant pomegranate-flowers. His laugh was white but tinged with the coral redness of his lips. His cheeks were reddish like the inside of the lotus-petals. His look was charming. In his belly which looked like a Banian-leaf was a deep-set navel, surrounded by glossy set of hairs moving with the movement of his breath.

O thou foremost of the Bipras ! that baby with tiny fingers drawing up to his mouth the toes of his foot was sucking it. The great Rishi was highly astonished to find such a baby at such a place as described above. His fatigue was entirely removed at the joy that he derived on seeing that baby. His heart and eyes seemed to have been highly expanded at the sight of the baby. The ends of his body stood erect. He approached the baby to satisfy his curiosity (14—27).

Instantaneously as the Rishi approached it, that baby of the race of Bhrigu drew the Rishi just like a mosquito into himself through his nostril with his breath. Even into the body of that baby, the Rishi saw the entire universe as it were before the dissolution. The Rishi was thereat immen-

sely astonished and charmed. He saw therein in details the sky, the firmament, the stars, the mountains, the oceans, the islands, the *Varshas*, the quarters, the gods, the Asuras, the forests, the countries, the rivers, the cities, the mines, the Brajas, the hermitage, the different sects with their respective callings, the great elements, the products of the elements, the rivers, the numerous different periods of time known under different definitions, and also all other things and articles connected with human lives, and also all other things mobile and immobile. He saw each thing of universe exactly manifested as it really was. That Rishi saw in the body of that baby the Himalaya mountains, that river named Pushabhadra, the very place where he met the twin gods Nara and Narayana, and also the very same hermitage of his own.

At the time when the Rishi was seeing the whole universe within the body of that baby,—he was thrown out with the outgoing breath of the baby into the ocean of dissolution. Even then the Rishi saw the Banian tree at the elevated land of the earth, and the baby lying upon the leaf of that Banian tree. He was highly pleased to find the charming smile playing on the lips of that baby, and out of reverential love he wanted to embrace him (the baby) within his arms. But just then that Lord of all *yogas*, that Supreme God in bodied form disappeared before his eyes just like an act of ill-fated creature. O Brahman ! with the disappearance of God, also disappeared that Banian-tree, that water of the deluge, and the whole process of dissolution, and the great Rishi Markandeya found himself seated as before in his own hermitage. (28—34).

CHAPTER X

GOD SIVA GRANTS BOON UNTO MARKANDEYA

The auspicious Suta said :—That great Rishi Markandeya, knowing this Universe as being created out of the Lord Narayana illusory will (Maya), and perceiving the powers of the Lord's illusion named as Yoga-Maya,—took refuge unto that Lord Narayana.

The auspicious Markandeya said :—O Hari ! I take refuge under thy feet that are verily the shelter of those

afraid and opprsssed. How can I exactly express the powers of the illusory energy which is manifested as real existence and capable of deluding even the learned ones ?

The auspicious Suta said :—While the great sage Markandeya was going on following as usual his austere asceticism, once the Divine Lord Rudra with his consort and followers while ranging in the ethereal region looked upon that sage. On seeing that Rishi, the Divine Rudrani spoke to his Lord (Rudra) saying :—“O thou Divine One ! Look here. Just as after storm the water of the ocean assumes calmness and the fishes therein living also become quiet and inactive, similarly this Rishi has kept controlled his soul, the senses and his mind. Being the conferor of boons, may thou be pleased to grant him success in his asceticism.”

Thereupon the auspicious Lord Rudra replied :—This great Rishi has acquired perfect devotion unto the Prime Purusha that knows no decay or change. So that the Rishi cares for no further success, not even emancipation. Still, however, I shall have a conversation with the Rishi, association with such a pious person being the most covetable of all desired-for objects.” (1—7).

The auspicious Suta said :—Thereafter that Divine Lord (Rudra) who is the controller of all learning and the Lord of all bodied beings and also the refuge of all pious men, having spoken to his consort as aforesaid, appoached that great sage Markandeya. At that time the activity of the heart of that Rishi having remained suspended, he could not know the approach of the Lord Rudra with Rudrani, the souls of the universe or the soul within his own self either. Then that Lord Girisha (Rudra) knowing the position of that Rishi, entered into the Rishi’s heart by virtue of his Yoga-powers, as air finds way through even invisible minute holes. Instantly the Lord Rudra had so entered into that Rishi’s heart, that great Rishi Markandeya saw in his mental canvas the image of the almighty Lord Rudra who then looked as follow :—The Lord had matted locks of hair which were of purple colour and effulgent like lightning. He had three eyes and ten armed hands bearing trident, quivers, arrows and bows, sword, sheath, the Shield, the wreath of bones, *Damaru*, skull, and axe. His tature was

tall and he was effulgent like the rising sun. He wore the skin of a foremost of tigers. That Rishi having perceived such an image of the Lord Rudra in his mental vision, was startled from his deep meditation and cried out loudly saying, "How and why it happened thus?" He then saw before him the Preceptor of the Universe with Rudrani and his followers including the Rudras. Immediately the Rishi bowed down his head unto them. Then after enquiring of their welfare he offered them seats, water for washing their feet, *Arghyas*, sandal paste, wreaths of flowers, burning incense and lamps, and he also worshipped them befittingly. Then the Rishi spoke as follows :—

"O Lord, with thy perception the soul enjoys satiety of all desires, and the world automatically feels happy. O thou Lord Ishana, what should we do to propitiate thee? Thou art devoid of any attribute, thou art quiet and the stay of all good qualities; and therefore thou art possessor of all prosperity; but still thou art the lord of all energies and also that of darkness, and therefore salutation unto thee." (8-17).

The auspicious Suta said :—The great Rishi Markandeya having so eulogised the Divine Rudra, the stay of the pious ones, Mahadeva (Rudra) became highly pleased and propitiated and he said :—

"Ask from me any boon that you may desire. We three are the foremost of those capable of conferring desired-for boons. A sight of one of us can not be futile. Men are granted emancipation by us. Those Brahmanas that are used to pious practices, pride-less, devoid of any desire, kind to all creatures, devoted unto us, non-inimical to any body and equal to all—are hymned, worshipped and meditated upon by all men and their lords. Not only that, I myself, the Divine Brahma and the Divine Lord Sri Hari himself are worshipful to such Brahmanas. Such best of Brahmanas do not view with any distinction between myself, Lord Sri Hari, Brahma, the souls and others. We worship such Brahmanas. Merely rivers full of water are not places of pilgrimage, nor stones of *Shalagramas* are deities in themselves, in that these might beget auspiciousness after a long period of time. But Brahmanas like thyself infuse salutations unto

the Brahmanas who through concentration of mind, discussion, reading and control of speeches attain to our forms infused with the Vedas. Recital of thy names and sight of the Brahmanas like thyself cleanses the vices of even the untouchables and great sinners. What to speak of the virtues that may be acquired through association with thee." (18—25).

The auspicious Suta again continued saying :—That great Rishi Markandeya could not feel fully satisfied at the drinking through his ears the nectareous words significant of all pious discourses as addressed by the moon-crest Divinity the Lord Rudra. The illusion of Lord Bishnu was making him travel over a long period of time and he was feeling fatigued thereby. Through the nectareous words of Lord Siva, his distress was removed. The great Rishi Markandeya then addressed Lord Siva saying as follow :—

"O God ! The Lords of the universe themselves often eulogise the creatures whose mere existence depends upon those Lords. Even such is the deluding illusory sport of the Lords whose actions are inscrutable. To teach the creatures, even the gods of piety engage themselves in pious actions, commend pious act, and eulogise those performing pious deeds. In these thoughts I perceive the illusory ways of the Lord himself. Just like the perception of the real self by the one assuming feign, the Lord himself creates this universe through illusion and by illusion again enters this universe to preserve and destroy the creatures therein through various illusory activities, being deemed as the Lord of the universe, just like a person in dream enjoys separate identity of his own self. Full of the three attributes, controller of the qualities, the one without a second, Preceptor of the universe, as thou art in the form of Brahman, I do bow down unto thee.

O thou manifested all over the universe ! A sight of thee in itself is a great boon, therefore what else I should ask of thee in the shape of a boon ? By thy sight the desires of all creatures are satisfied. Still, as thou art capable of conferring boons of all perfect import, I pray to thee for only one boon which is as follows. O thou Achyuta ! let my unflinching devotion remain attached to thee and thy devotees." (26—34).

The auspicious Suta again began saying :—Having been worshipped by the great Rishi as aforesaid and being so eulogised by words of Vedic origin, the beloved Lord of the Divine goddess,—Lord Sankara then addressed him saying :—

“O thou great Rishi ! O thou *Brahman* embodied in thee ! May thy devotion unto the *Adhokshaja* remain firm. It shall all be as thou desirest. And besides, till the end of this *Kalpa* thy brilliant fame shall remain unsoiled, and also so shall remain thy virtues, undecaying form, immortality, wisdom of the three *Kalas* and thy conscience. Be thou the preceptor of all *Puranas*. ”

The auspicious Suta said :—That Lord of the three worlds, while recapitulating all that had happened then and he had experienced before unto his consort departed from the hermitage of Markandeya.

Thence forward that Markandeya Muni also having been advised upon the best of all Yogas became the foremost of all *devoted unto the Divine ones*. From that time onward he is remaining absorbed in great reverence unto the Lord Sri Hari. I have related here the great Rishi Markandeya’s perceptions in the wonderful wealth of illusion of the Divine Lord. The persons that are not conversant with the Lord’s creative and destructive illusions, would say that such illusory actions of the Lord are repeatedly worked upon. But those who are really conversant with the Lord’s wealth of illusion would say that such actions of the Lord are but accidental. O thou foremost of the race of Bhrigu ! all who hear or recite such wonderful works upon the Lord’s illusion are no longer subjected to the fetters of the world and bondage of repeated births and deaths. (35—42).

CHAPTER XI DESCRIPTION OF MARKANDEYA’S ATTAINING IMMORTALITY

The auspicious Sounaka said :—O Suta, the devotee of the Divine Lord ! thou art conversant with all discourses on the various *Tantras*, and thou art verily experienced in wisdom. Now I shall ask of thee one thing. Narayana, the beloved Lord of Sri (Lakshmi) is all consciousness. But, do thou tell me in detail, the various different *Tattwas* is which

the followers of *Tantras* conceive at the time of their worship the Lord's hands, feet and other different limbs, and *Garura*, etc. as his sub-limbs, his weapons such as Sudarsana-Chakra, etc. and his ornaments such as *Kaustubha* gems, etc. I should also like to know the *Yoga* dealing with actions. Therefore do thou also relate unto me how men should attain to emancipation by virtue of their meritorious works. (1-3).

The auspicious Suta thereupon said :—After bowing down unto my preceptor, I shall now begin to relate the wealth of the Lord's illusions as are observed by the Preceptors of the universe such as Brahma and others through the Vedas, *Tantras*, etc. At first *Prakriti*, *Sutra*, *Mahat*, *Ahamkara* and the five *Tanmatras*, all together nine Tattwas and eleven senses with five great elements, all together sixteen *Bikaras* constituted that great image of the Lord. Within the manifestation of consciousness through that great image was seen the three worlds, and that was the form of the Great Purusha. The earth represented his two feet, the heaven his head, the sky his navel, the sun his eyes, the wind his nose and the quarters his ears. The *Prajapati* was his spine, the *Kala* his lower limbs, the *Lokapalas* his arms, the moon his mind, and Yama his eye-brow, shyness and avarice were his lips. The moon-beams were his teeth. Forgetfulness was his laugh, the trees were the hairs of his body and the clouds were the hairs on his head. Just like human beings of this earth measuring seven *bighasti* (the length of a straight line drawn from the tip of the thumb to that of the little-finger, is called Bighasti) in stature, his form resembled it. The Lord wears *Kaustubha* gem representing consciousness of all creatures and the pure manifestation of such consciousness was represented by his wearing Srivatsa marks. (4-10).

The Lord wears wreaths of forest flowers which in fact represent the attributes of his own illusory Will (*Maya*). the yellow raiment of the Lord represents the meters of verses, and his sacred thread represents the *Pranava* of three *matras*. His *Makara*-shaped ear-rings stand for the Sankhya Yoga and in the shape of his crown the Lord bears symbol of *Brahman* which is worthy of salutation by all the *lokas* or regions of the universe. The great serpent *Ananta*

that springs from his seat, is the embodiment of his quality of goodness, conjoined with virtue and consciousness. He carries a club in his hand, which is symbolical of his energy, the strength of his mental faculties, as also the force of his own living principle. He holds the conch, which is indicative of his power of giving water. His discus (Sudarsana) signifies the immensity of his power. The sword is the unalloyed *akasa tattva* resembling the *akasa* enclosed in the body. His shield of leather is but the darkness itself. His bow is the embodiment of Death. The arrow-case which he holds is made up of actions. The different senses are but the arrows. The mind, endued with the power of working out ends, forms his car. The principal elements, such as the sky, water, etc., constitute his body. He assumes various forms in order to confer boons and blessings according as he is meditated upon by his devotees. The solar world is the most appropriate place for the worship of the Lord Sri Hari ; and initiation is the best expedient of purifying the soul. The services rendered unto God destroy all sins of persons. The Lord carries in his hand a lotus, which is symbolical of his mysterious career, wherein his chief attributes are manifested. Virtue and fame are like unto the *Chamara* or fan to soothe him.

O regenerate persons ! Vaikuntha forms his umbrella ; and he always resides in the region of fearlessness. The three Vedas are his constant companions like Garura and others. The sacrifice he performs is *Purusha* himself, Lakshmi herself, Prosperity incarnate, is the faithful wife of Lord Sri Hari, who is the Supreme Soul. The *Agamas* such as *Pancharatra* etc. are his personal attendants like Viswaksena, and the eight chief attributes of Vishnu such as *Anima*, etc. are his warders like Nanda. (11—20).

O Brahman ! Vasudeva, Sankarsana, Pradyumna and Aniruddha—these four visible embodiments of the Supreme Being are said to be deserving of proper worship separately. The all-powerful God should also be meditated upon in one of these four forms, namely, the Vaiswanara, Taijasa, Pragna and Tariya by means of the different senses and their objects, as well as by means of the desires, or by the power of knowledge.

Incarnating himself in the above forms, the Almighty God

Lord Sri Hari, is ever witnessed to be furnished with several principal and subordinate limbs, as well as with the various weapons and ornaments. But when thus adorned, he again assumes those four forms, in which he specially deserves to be worshipped.

O foremost of the regenerate persons ! this holy Vishnu is the prime cause of the Vedas. He is all-seeing, and He is perfect in himself. Because, He is the most magnanimous. With the help of his illusory energy, he creates, preserves and destroys the universe. For this reason simply, he is known by the name of Brahman. But those who are devoted unto him, secure Krishna in their soul with the help of their bare consciousness.

O Krishna ! O friend of Arjuna ! O the most exalted of the Brishni race ! O thou who never fadest in effulgence ! O Govinda ! thou didst destroy the whole race of the Khatriyas ! the wives of the cow-herds, as well as the sages with the Divine Rishi Narada at their head everywhere chant thy praise and spotless fame. It is blessed to hear thy name. Do thou, therefore, maintain thy devotees. He who mutters in the morning after rising from bed the characteristics of this Great Purusha with his entire attention directed towards Him, can realise the true nature of Brahma himself. (21—26).

The auspicious Sounaka said :—Having been asked by king Parikshit, what the divine Suka said unto him in reply, runs thus :—

“Do thou explain to us, who are devoted to thee, the names and actions of the different forms of the Sun who is identical with Lord Hari and explain to us how the Sun, again, reveals himself month after month as the seven principal bodies, appearing in the heaven separately in succession.”

Thereupon the auspicious Suta said :—This entire universe that is created out of these attributes, namely, eternity and the illusory energy of Vishnu,—who is the Supreme Soul of all created beings,—always moves in the solar regions. The Soul and Creator of the Universe—Narayana, always presides as the chief deity over the actions of men, performed in accordance with the dictates of the Vedas. Lord Sri Hari is variously praised under numberless appellations. Narayana, who is identical with the sun himself, also assumes

the forms of eternity, country, action and the actor, cause and effect, Mantras and matters, as also of the effects of causes themselves. Therefore, the God is praised under those appellation. The all-powerful Sun, assuming the form of time, wanders about with twelve planets during the twelve months of the year—beginning from Chaitra, with a view to help the creatures to fare smoothy in the world. The Sun,¹ the Apsara, the Rakshasa, the Vasuki, the Yaksha, the Pulastha, and the Tumbara—these seven bodies called Ganas wander about in the month of Chaitra. (27—33).

Aryama, Palaka, Yaksha, Rakshasa, Narada, Gandharva and Naga rove about in the month of Baisakha.

The Sun, Atri, Rakshasa, Takshaka, Menaka, Gandharva, and Yaksha wander about in the month of Jaistha.

Bashistha, the Sun, Rambha, Rakshasa, Gandharva, Naga, and Yaksha wander about in the month of Ashara.

The Sun, Gandharva, Yaksha, Naga, Angira, Promlocha and Rakshasa wander about in the month of Sravana.

The Sun, Gandharva, Rakshasa, Yaksha, Bhrigu, Anumlocha, and Naga wander about in the month of Bhadra.

The Sun, Naga, Rakshasa, Gandharva, Yaksha, Ghritachi and Gautama wander about in the month of Magha.

Yaksha, Rakshasa, Bharadwaja, the Sun, Apsara, Gandharva, and Naga wander about in the month of Falgoona.

The Sun, Yaksha, Gandharva, Rakshasa, Naga, Urbashi and Kasyapa wander about in the month of Agrahayana.

The sun, Rakshasa, Gandharva, Yaksha, Rishi, Naga and Purbachitti wander about in the month of Pousha.

Viswakarma, Jamadyagna, Naga, Rakshasha, Tilottama. Yakshasa and Gandharva wander about in the month of Aswin.

The Sun, Naga, Gandharva, Gumba, Yaksha, Biswamitra and Rakshasa wander about in the month of Kartika. (34—44)

Thus the persons, who recollect twice daily, both in the morning and evening, the immensity of the energy of Vishnu who is holy and bright like the Sun are delivered from all sins committed by them during the day. The Sun, accompanied by the Gandharvas, wandering in this way about the whole world during the twelve months of the year, confers

¹ The Sun, apsara, rakshasa, etc. as mentioned in the following lines for the twelve months have been given separate names, which are omitted here.

upon all persons better intelligence, which may help them both in this and the next world. The sages chant his praises by repeating the Mantras as laid down in the three Vedas, namely Sama, Rig and Yaju. The Gandharvas too repeat his prayers incessantly, and the Apsaras dance in cheer before him. The Nagas form the ropes of his car. The Yakshas pull the car. The powerful Rakshasas run behind it. Balakbilya and the sixty thousand sinless Brahmanical sages walk in front of his car, and chant his praises as they go. Thus the eternal, the all-powerful and the most Supreme Lord Sri Hari—who has no beginning—perserves men in the different Yugas, incarnating himself in various forms. (45—50).

CHAPTER XII

RECAPITULATION FROM THE FIRST SKANDA TO THE END

The auspicious Suta said :—Having bowed down unto Supreme *Dharma*, and unto Vishnu, who is the regulator of the Universe, as also unto the regenerate persons, I will now relate the principles of eternal virtue.

O regenerate persons ! I have described unto you the most wonderful character of the Supreme Being—Vishnu, that is, I have explained all the subjects you asked me as worth-hearing by all the individuals. Also, I have repeated unto ye all about the real essence of that all powerful Lord Sri Hari—Narayana—Hrishikesh, who is the remover of all sins and is the Lord of the respectful and holy personages. The reality of that mysterious and Supreme Being (Para Brahma), who is the origin of this Universe,—as well as the story relating to God that has for its subject-matters the knowledge, and the science of special knowledge, have also been described. The system of *Vakti-yoga*, as well as the theory of self-denial which is founded upon the principles of *Bhakti-yoga*, were elaborately told. Moreover, the life histories of king Prikshit and of Narada have been related and the story of that royal sage, Parikshit, devotionately fasting to death on account of his being cursed by a twice-born person and of the parley between the Brahmanical sage, Suka, and King Parikshit has been offered. (1—5).

I have also related the conversation between Narada and Brahma ; the prayers and praises of the different incarnations

of Vishnu ; the facts regarding the origin of the Universe from the Supreme Soul ; the discourse between Bidura and Uddhava ; and that between Bidura and Maitreya ; the catechism of the compilations of Puranas, the survival of the Supreme Being after the dissolution of the entire Universe —all these have been fully delineated.

Thereupon the stages of development of the creative energy, the seven chief principles of creation and their mutual disagreement, then the creation of the egg-shaped Universe, the manifestation of the creative power in the Supreme Being ; the flow of time, both subtle and gross; the rise of Brahma from the navel of Vishnu, that is like unto lotus itself ; the rescue of the world from the great ocean of dissolution ; the slaying of Hiranyaksha ; the creation of this world, as well as that of both Heaven and the lower-world ; the creation of Swayambhava Manu ; the hundred different appearance of the best and primordial energy; the offsprings of religiously married wives as well as those of Prajapati; the incarnation of holy and high-souled Kapila ; and the discourse between that great ascetic and Devahuti ; the rise of a new Brahman ; the destruction of Daksha's sacrifice ; the character of famous Dhruba, as well as those of Pritha and Prachinvarhi were fully narrated. (6—14).

Then again, I have described the speech of Narada ; and the characters of Priyabrata, and of kings Nabhi and Bharata. I have also described the islands, the oceans, the mountains, the falling of rains and the formation of rivers, the foundation of the solar system ; all accounts of the two regions of hell and the lower world, the birth of Daksha and the begetting of children by the Prachetas on the wombs of the daughters of Daksha, and the rise of the Celestials, the Asuras, the men, the animals of the lower order, the Nagas and the birds ; the birth and death of Vritrasura ; the history of the sons of Diti ; the life histories of the King of the Daityas as well as of magnanimous Prahlada.

I have also related all about Manwantara and the release of the royal elephant. I have enumerated the different incarnations of Vishnu, assuming an extra-ordinary form having the head of a horse, and other incarnations of the preserver of the Universe in the forms of Fish, Tortoise, Bamana,

etc. I have narrated the churning of the milky ocean by the celestials in order to obtain *Amrita* (ambrosia) ; the furious war between the Gods and Asuras ; the history of the royal families; the story of the birth of Ikshaku and all accounts of his race, and also those of the family of the magnanimous King Sudumna, the stories of Ila and Tara ; the histories of the solar dynasty, the Nagas and the Sasadas ; the sin-destroying accounts of the famous characters of Saryati, intelligent Kakutstha, Khattanga, Sanbhari, Sagara and Ramchandra ; the forsaking of the material body by Nimisa ; the flourishing of Janaka ; and the wholesale slaughter of the Kshatriyas by Parusurama.

I have described the characters of Aila, Yajati, Nahusha, Dusmanta, Birata, Santanu and his son ; the history of the Shoma race and that of Yadu—the eldest son of Yajati, the birth of God Krishna—amongst the Yadus, his birth in the house of Vasudeva as well as the fact of his having been brought up in Gokula. (15—27).

Moreover, I have described the heroic performance of Krishna, the slayer of the Asuras, namely, his taking away the life of the Rakashsi named Putana whilst sucking her breast and his slaying Sakata, Trinavarta and Bakarakshasa I have also stated how Aghasura was slain by the God ; and how the herd of cattle was stealthily taken away by Brahma, and how Dhanuka and Prolamba were slain with their friends ; and how Gokula was saved from the great conflagration produced by friction in the woods ; and how Kaliya serpent was subdued ; and how the Cow-herd-king Nanda was released from imprisonment.

I have enumerated the practice of Katyayani vows by the Gopis for the propitiation of Achyuta ; the favours extended to Brahmin women attending the sacrifices, and the repentance of the regenerate persons ; the lifting up of the mountain named Gobardhana by Sri Krishna ; the installation of Indra and Surabhi, and the sacrifice prepared by them ; Krishna's spending nights in amusement with the wives of the cowherds ; the slaying of wicked Arista, Sankhachura and Kashi ; the arrival of Akrura and the departure of Balarama and Krishna ; the lamentation of the women of Brajadhama ; Sri Krishna's arrival at the town of Mathura and the fact of his killing Gaja, Mustika, Chanura and Kansa. I have

explained the way how the dead son of the Preceptor, Sandipani, was brought back in life. (28—35).

O regenerate persons ! I have fully described the career of Sri Krishna in Mathura ; that is, how he rendered good unto the descendants of Yadu along with Balarama and Uddhaba ; and how he killed the warriors who were several times brought there by Jarasandha ; and how he killed the king of the Yavanas ; and how long he resided in the city named Kushasthali ; and how he took away by force the celestial flower named Parijata, from the custody of Sudharma in Heaven. I have also referred to other facts, namely the snatching away of Rukmini from the hands of the infuriated enemies, who had gathered together in the field of battle ; the cutting down of the bows and forcibly taking away the daughters of the lord of Pragjotisha after having killed him.

Then again, I have related all about the magnanimity of Chaidya, Poundraka, Salva, the wicked Dantavakra, Sambra Dribida, Pritha, Mura, and the five others, as well as about their destruction. I have also said how Baranashi was destroyed by fire ; how the world was released from its burdens by Sri Krishna through the instrumentality of the Pandavas ; and also how his own race was rooted out by himself on the pretext of its having been cursed by a regenerate person.

I have fully delineated the extra-ordinary parley held between Vasudeva and Uddhava, wherein I have explained the grave principles of self-consciousness, the choice of actions, and the forsaking of this mysterious mundane existence through the help of the Yoga prowess. The virtues of the respective Yugas, the war between different individuals during the Kali-yuga, the four kinds of dissolution of the Universe, the three kinds of birth and rise, the abandonment of the material body by the most intelligent royal-sage Parikshit, the compilation of the various branches of the Vedas, the excellent speech of the sage named Markandeya, the orderly arrangement of the great men, and the manifestation of the Sun—the soul of the Universe—in body have also been repeated. (36—45).

O foremost of the twice-born persons ! I have thus related whatever you have asked me. Now I will describe unto

ye the mysterious conduct of God incarnating himself in various forms ; as well as the extraordinary actions performed by him. Having been diseased, or oppressed by hunger, or having fallen in the abyss of miseries, and having been degraded, he, who loudly utters the words—salutations be unto Lord Sri Hari—is delivered from all sins and difficulties. Being thus praised, the eternal and holy Being enters into their hearts and releases from all dangers, the men who really listen to the lofty topics with reference to that Supreme Spirit ; even as the sun removes all darkness, or as the high wind disperses all clouds by its force. The subjects, which do not deal with the magnanimity of all powerful Vishnu, are considered to be unfair and unjust. But the matters, which comprehend the facts regarding the extraordinary attributes of God, are said to be beneficial and pure. The story that develops the praise-worthy character of that righteous Vishnu, is considered to be most excellent and always new ; and this is also supposed to be a mirthful celebration. On listening to this story, men find the great ocean of miseries wholly dried up. The speech, however, excellently arranged or uttered by persons like the crows, is but their luxury ; because it makes no reference to the fame and magnanimity of Sri Hari, who purifies the entire universe. The holy saints never mind such expressions.

Those who are honest and virtuous rest only where there is the presence of Achyuta. If every *sloka* of a speech, however ill-arranged, mentions the different appellations of the eternal Being, as well as his fame—the whole oration is regarded to be most appropriate. Because, it overpowers the sins of men, when it is listened to, uttered, and admitted by the honest and virtuous persons. (46—52).

Not at all to make mention of unfair knowledge, even the pure consciousness of Brahma himself,—who is above all actions,—and what reveals him are nothing, if they be quite independent of the respectful meditation upon Achyuta. So much so that the fairest action, if its result be not resigned unto God, has a very painful end. The celebration of one's fame results from the labour that he undergoes in the discharge of his duties of home, in the observance of strict devotion, and also in the study of the Srutis. Moreover,

the remembrance of the lotus-like feet of Sri Krishna is possible only by the interpretation of his countless attributes and by listening to or loving them.

Again, the recollection of the lotus-like feet of auspicious Krishna destroys all sins, and confers perfect happiness unto all. Moreover, this explains the idea of patience, pure goodness, respectful demeanour unto God, the knowledge in connection with the consciousness of the Supreme Being, and the principle of resignation. Do you deeply meditate in your heart without cessation upon Narayana, who is like unto the universal soul itself, and who is the most Supreme Being and the God of the Gods. Doing this, you will be considered to be the foremost and the most magnanimous of regenerate persons. Through your assistance the consciousness of the Supreme Soul also mounts upon the path of my own memory. This subject of divine consciousness I have already listened to on the occasion of king Parikshit's fasting to death, from the mouths of the great sages assembled there at that time, (53—57).

O regenerate persons ! now do I relate unto ye the magnanimity of the son of Vasudeva. By listening to this subject men are delivered from all misfortunes. He, who utters this with enough of abstraction either for a period of three hours and a half, or for a moment ; and he, who with a respectful demeanour listens to only a sloka or one-half of a sloka, and a syllable or one-half of a syllable of such a subject, has his soul wholly pacified. He who listens to the accounts of the son of Vasudeva either on the tenth or the eleventh day of the full or new moon, enjoys longevity. But one, studying the same most attentively in the days he fasts, is delivered from all sins ; and he, who studies this *Sanhita* during the days he observes fasting in the places of pilgrimage, such as Pushkara, Mathura, and Dwaraka, is indeed freed from all fears.

While one repeats this *Sanhita*, the saints, the ascetics, the ancestors, the men and the Kings all satisfy their desires by hearing it from him. If the regenerate persons go through it, they obtain the same results that are derived from the attentive study of the Vedas—Rig, Yaju and Saman and also those that accrue from the dedication of the rivers of honey,

curd and milk. Moreover, they secure the highest position, that is chosen by God himself. (58—64).

Hence by the study of this the regenerate persons obtain the best knowledge; the Kshatriya secure the kingdom of the whole world surrounded by the oceans; and the Vaisyas gain immense fortune. The Sudras by studying it is washed off from all impurities and sins.

The name of Sri Hari, who is the God of the Universe and the destroyer of all sins peculiar to the *Kali-yuga*, is not mentioned in every Sloka of the other Shastras. But in all the *slokas* and in all the subjects of this *Purana Sanhita* the name of God,—who assumes various forms, is specially mentioned.

I bow down unto the all-powerful, eternal, unborn, unimperishable Narayana, who is the creator, the preserver and the destroyer of this universe and whom Brahma, the King of the heaven, and the other celestials, such as Sankara and others, cannot perfectly propitiate by the constant repetition of his praises.

I bow down unto God—Narayana—whose abode is this mobile and immobile Universe, that is created on the basis of his own soul by the essences of his nine chief attributes or energies; and who again is eternal and identical with consciousness.

I bow down unto divine Sukadeva, the son of Vyasa-deva, who is the destroyer of all sins. It is that great man whose mind is always contented with the enjoyments of his own, or who has no love for other objects; and it is he, whose whole energy is attracted by the mystic character of God Narayana. It is he also, who has discovered this *Purana Sanhita*, which describes the highest meaning of God himself. (65—69).

CHAPTER XIII

THE NUMBER OF THE SLOKAS OF THE EIGHTEEN PURANAS HAVE BEEN ENUMERATED

I bow down unto that God, whom Brahma, Varuna, Indra Rudra and Maruta highly please by the chanting of celestial prayers unto him. I bow down unto that Supreme Being, whose praises the chanters of the Sama Veda sing

incessantly by repeating all the Vedas and their principal appendices namely, *Anga*, *Pada*, *Karma*, and *Upanishads*.

Salutations be unto that God, whom the devotees can make out by the light latent in their minds, that are wholly engrossed in his meditation, whilst they themselves are engaged in practising severe asceticism. I bow down unto that God, whose essence even the celestials and the Asuras can hardly realise. Let that omnipotent God, who has enjoyed a sound sleep whilst lying on a bed of the peaks of the Mandara mountain, which produced a very happy sensation of itching, as the peaks were slowly moving on his back ; as also who, after the churning of the ocean, has caused anew its waters to flow constantly, as it has flowed from his divine breath(the wind), and as it does not yet subside,— maintain thee. Moreover let the air exhaled during respiration by that Superhuman Being, assuming the form of a tortoise, support thy life.

The whole collection of the Puranas is now being enumerated below. Do thou listen to the most important subjects, that are dealt therein. Also do thou listen to—what greatness is achieved by the study of the Puranas, as also by the performance of charity.

The Brahma-Purana contains Ten thousand Slokas. The Padma-Purana contains Fifty five thousand Slokas. The Vishnu Purana contains Twenty-three thousand slokas. The Siva-Purana contains Twenty-four thousand slokas. The Srimad Bhagabatam contains Eighteen thousand slokas. The Narada Purana Twenty-five thousand ; the Markandey-Purana Nine thousand ; the Agni-Purana Fourteen thousand and five hundred slokas ; the Brahma-Baibarta-Purana Eighteen thousand ; the Linga-Purana Eleven thousand ; the Baraha-Purana twenty four thousand the Skanda-Purana Eighty thousand and one hundred and one ; the Bamanapura Ten thousand ; the Kurma-Purana Seventeen thousand ; the Matsha-Purana Fourteen thousand ; the Garura-Purana Nineteen thousand ; and the Brahmanda-Purana contains Twelve thousand slokas. Thus Four lakhs of slokas are enumerated in the above Puranas. Of these only Eighteen thousand are contained in the Srimad Bhagabatam. (1—9).

This holy revelation is long before kindly bestowed by God unto Brahma, who sits upon the lotus that springs up from the navel of Lord Narayana, and who again is often much afraid of the evil surroundings of the present world.

In the beginning, in the middle, as well as in the end of this holy compilation, the facts are stated on the grave subject of resignation. All accounts of Lord Sri Hari are also excellently delineated there. Hence, by the study of these texts the honest and virtuous persons, as well as the celestials find the greatest pleasure, which they experience only when they drink the *Ambrosia*.

The Book is the most essential of all the appendices of the Vedas. That unparalleled thing, viz., *Brahman*, or that identification of the Supreme Spirit, as well as the liberation of the soul itself, from its principal subject. He who causes Srimad Bhagabatam to be recited from a golden throne on the full lunar day of the month of *Bhadra*, is sure to obtain the highest place in Heaven. So long as Bhagabatam, which is like unto the ocean of *ambrosia* itself, is not heard, only till then the other *Pouranic* compilations are highly valued in the society of the honest and virtuous persons. (10—14).

Srimad Bhagabatam, in truth, forms the essence of all the *Vedantas*. The person who has satisfied himself with the sweetness of its nectar-like speeches, never likes other things for gratification.

As the Ganges is superior to all the rivers; or as Achyuta is the foremost of the celestials; or as the Divine Sambhu is the best of the devotees; so Srimad Bhagabatam is far superior to all the Puranas. Of all the places on Earth as *Kashi* (Benaras) is the best, so O regenerate one, of all the Puranas, Srimad Bhagabattam is the most excellent. It is the holiest of the Puranas and dearest unto the devotees. In it is inculcated that unequalled, pure and superior knowledge, which is attainable only by the high class devotees (*Paramahansas*).

This sacred Bhagabatam also discovers the principle of inaction, as well as the enunciations of true knowledge, aversion and reverence. Whoever listens to, studies, or meditates upon these scriptural writings with the best of his regard, he surely secures salvation. Let us reflect upon, and worship that holy and pure Being, who is ever free from all sorts of miseries, and who also is the embodiment of truth itself, that is like unto the *ambrosia*. Because in the days of yore He has first revealed unto Brahma this light of knowledge (Srimad Bhagabatam), and thereafter successively unto Narada, Krishna-Dwaipayana, the great devotee Sukadeva, and at last most kindly unto king Parikshit himself.

I bow down unto that Holy and Omnipotent Lord, the son of Vasudeva, who has kindly revealed these truths unto Brahma, whilst he was earnestly praying for salvation.

Salutations be unto Sukadeva, the foremost of the devotees, the identification of the Supreme Spirit itself,—who has liberated king Parikshit from the temptations of the world, when that royal sage was bitten by the most venomous serpent. (15—22).



